CHRISTIAN DIRECTIONS,

Shewing how to Walk with

GOD

All the Day long.

By *Tho. Gouge*, Minister of the Gospel.

1 Sam. 12. 23, 24. *I will teach you the good and the right way; only fear the Lord, and serve him with all your Heart, considering how great things he hath done for you.*

2 Pet. 1. 12. *I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present Truth.*

Luk. 7. 10. *When ye shall have done all these things which are commanded you, say, We are unprofitable Servants, we have done that which was our Duty to do.*

LONDON,

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To my Dearly beloved Friends and Neighbours, the Inhabitants of St. *Sepulchers* Pariſh.

Grace, Mercy and Peace, from God the Father of Mercies, and the God of all Conſolation.

My Dear Friends,

COnſidering with my ſelf, how beſides my Lords-Day Preaching I might be further ſerviceable to your Souls, in promoting your Spiritual Welfare; it pleaſed God to put it into my Heart, to draw up ſome practical Directions for your better Guidance in the way to Heaven. Accordingly I ſet upon the Work with all readineſs and Alacrity, being much perſwaded in my ſelf, that ſome ſpiritual Advantage, might (through God's Bleſſing) accrew unto your Souls thereby. The Lord, who is the Searcher of all Hearts, knoweth, that my only end and aim herein, is the advancement of your Everlaſting Salvation, which if it ſhall be any way furthered by this ſmall *Treatiſe*, I ſhall never repent of my Pains and Coſt; but ſhall very much rejoyce that the Lord hath inabled me (in any meaſure) to be ſerviceable to him in the furtherance of the Goſpel of his dear Son, eſpecially among you, my dear Flock. Several conſiderations have had ſome Influence upon me in this undertaking; but the main motive, is the ſingle Senſe of my

Relation to you, that it hath pleaſed God of his infinite Goodneſs and Free Grace, to intruſt me a weak, frail, earthen Veſſel, with that ineſtimable Treaſure, *The Myſteries of the Goſpel*, and appointed me to preach unto you in particular, *The Unſearchable Riches of Chriſt*. I account it the greateſt Honour a poor Creature can be capable of, to be made directly ſubſervient to the glorious Councel and gracious purpoſe of his Creator for the recovery and reſtauration of the World by Jeſus Chriſt: and therefore that we Miniſters of the Goſpel, to whom God hath vouchſafed this honour, have the ſtrongeſt ingagement and obligation laid upon us to preach the Goſpel, both in ſeaſon, and out of ſeaſon, and to lay out our ſelves all manner of ways, if by any means we may gain Souls unto Chriſt, and build them up in him. Now this way I have here taken will have this advantage above others, above my ordinary Preaching, and performance of other miniſterial Duties among you; that whereas by them I can mind you of the things which belong unto your Everlaſting Peace, only while I am in this Tabernacle: By this, as it is ſaid of *Abel*, Heb. 11 4. *I may ſtill ſpeak to you, even when dead.* Accept therefore (my dear Friends and Neighbours) this little Treatiſe from the hands of your loving Paſtor, whoſe Heart is exceedingly enlarged towards you, greatly longing after you all in the Bowels of Jeſus Chriſt. *For what is my Hope or Joy, or Crown of rejoycing? are not even ye in the preſence of our Lord Jeſus Chriſt at his coming?* 1 Theſ. 2. 19. Accept it therefore, and teſtifie your acceptance by reading of it, and much more by a conſcionable performance of the directions contained in it. I think they will carry their own Evidence with them, that they are agreeable to the Word of God: For I have not mad

it my buſineſs to mint new Notions, but to preſs upon you old Truths and known Duties. I have drawn them up in a plain and familiar ſtyle and method, ſtudying rather to be profitable than accurate: They are of daily uſe to an holy life; and therefore, I hope, you will daily peruſe them. They are of general uſe to all ſorts of Chriſtians, at all times, in their ſeveral Places, Callings, Conditions and Relations; and therefore I hope you will give the more diligent heed to them. Such whoſe Callings and Buſineſſes will ſcarce afford them leiſure on the Week-days to look into ſuch Treatiſes as this, I do earneſtly intreat them, that at leaſt on the Lords-days, after the performance of the publick Duties of Piety in the Congregation, and of private in their Families, they would ſpend ſome time in reading a part of this Book with their Family. And the Lord make it abundantly uſeful and profitable unto you: Yea, *The God of Peace, that brought again from the Dead our Lord Jeſus, that great Shepherd of the Sheep, through the Blood of the Everlaſting Covenant, make you perfect in every good work to do his Will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be Glory for ever and ever.* Amen.

Sepulchres,
London,
Decemb. 20. 1660.

Your Affectionate, though moſt unworthy Miniſter,

THO. GOUGE.

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CHRISTIAN

CHRISTIAN DIRECTIONS

Shewing how to

Walk with GOD All the Day long.

CHAP. I.

How to begin the Day with God.

IN regard it conduceth much to the practice of an holy Life, to know the ordinary course and method of our Duties, I shall therefore begin with those which are first to be performed by us.

I. At thy first awaking in the Morning, consecrate unto God the freshest of thy Thoughts, by lifting up thine Heart to him in Praises and Thanksgivings, for that comfortable Rest and Refreshment he hath vouchsafed unto thee the Night past. For had not the Lord been the more gracious unto thee, thou mightest have slept the sleep of Death; yea, thou mightest have awaked with Hell-flames about thine Ears. What cause hast thou therefore to bless God, as for his mercies of the Night, so for the renewing of his mercies with the Day! And then heartily beg of God to keep thee, as from all Dangers that Day, so, especially from sinning against him; as also to direct, assist and bless thee in all thy Lawful Undertakings.

II. Having thus consecrated thy first awaking unto God,

then let out thine Heart in a ſerious meditation of God, and of ſome or other of his glorious Attributes; As,

1. *Of his Infinite Purity, who is of purer Eyes than to behold Iniquity* with the leaſt approbation; but hates all ſin with a perfect hatred, as being contrary to his Nature. A ſerious conſideration whereof, would through Gods Bleſſing, prove very effectual for the ſuppreſſing of thoſe worldly and impure Thoughts, which are apt to ariſe from thy corrupt Heart.

2. *Of the Almighty Power of God*, whereby he is able to ſupply all thy wants, to ſupport thee under all thy Tryals and Temptations, to carry thee through all thy Undertakings.

3. *Of God's continual Preſence about thee, and with thee, whereſoever thou art, and whatſoever thou doeſt, for he is about thy Bed and thy Path*, Pſal. 139. 3. and taketh notice of all thine Actions; and when no man ſeeth thee, yet he ſeeth thee, before whoſe Tribunal thou muſt one day ſtand, to give an account of all thy Actions. Surely it would be a ſpecial preſervative againſt ſin, and a ſingular means to make thee watchful over all thy ways and actions, if thou didſt ſeriouſly conſider Gods All-ſeeing preſence about thee.

4. *Of the Omniſciency of God*, how he knoweth all things, even the ſecret thoughts of thine heart, and the inward intentions of thy mind, *before whom all things are naked and open*, Heb. 4. 13. Not an ambitious worldly luſtful thought in thine Heart, but God is privy to it, yea, *And will bring every ſecret thing into judgment*, Eccleſ. 12. 14. This, if it were ſeriouſly conſidered, how would it make thee watchful over thy very heart! and careful to ſuppreſs all wicked luſtful thoughts at their firſt riſing! and to keep thee upright and ſincere in what thou doeſt; eſpecially in the Duties of Gods Worſhip and Service, as knowing there is no diſſembling before him.

III. *Call to mind what ſin it is whereunto thou findeſt thy ſelf moſt propenſe*, and furniſh thy ſelf with the ſtrongeſt arguments thou canſt againſt it, and then bring up thine Heart to a firm reſolution, as againſt that ſin, ſo againſt the occaſions and allurements thereunto.

IV. *As thou art riſing out of thy Bed, take all occaſions of holy and heavenly Meditations:* To give thee ſome hints:

1. *When thou ſeeſt the nakedneſs of thy Body, let that mind thee of thy ſin, which cauſed thee firſt to be aſhamed of it*; for our firſt Parents, before they had ſinned, were not aſhamed of their nakedneſs, Gen. 2. 25. And how ſhould the conſideration thereof ſtir

ſtir thee up earneſtly to long after the Robe of Chriſt's Righteouſneſs, to be cloathed therewith? which will make thee lovely and amiable in the ſight of God.

2. *Let thy riſing out of thy Bed mind thee, as of a Reſurrection from the death of Sin unto the life of Grace here; ſo likewiſe of the Reſurrection of thy Body out of the Grave unto eternal life at the laſt day*; when thou and every one of us muſt appear before the great Judge, to give an account of whatſoever we have done here.

3. *Let the light of the day mind thee of Jeſus Chriſt*, who is often in Scripture termed *Light*, yea, the *true Light*.

4. *When thou art putting on thine Apparel, let out thine heart in a ſerious Meditation of the Robe of Chriſt's Righteouſneſs*; and by Faith apply Chriſt and his Righteouſneſs unto thy ſelf, reſting and relying thereupon for the pardon and forgiveneſs of thy ſins here, and for eternal Salvation hereafter.

For *Motives* to quicken thee up to a conſcionable uſe of theſe forementioned *Directions*.

1. *This will be a ſpecial means to keep out worldly, wanton and impure thoughts, out of thine heart*; ſo that either they will not dare to come in, or ſhall the eaſier be kept out.

2. *Hereby thine Heart will be exceedingly fenced, and guarded againſt the ſuggeſtions of Satan*, who otherwiſe will not be wanting to caſt his Helliſh Firebrands into thy Soul.

3. *Good and holy thoughts firſt let into the heart of a Chriſtian, will keep it in a better tune all the day after.*

Obj. Haply ſome will object, that to put in practice theſe Rules and Directions, will take up too much time, even more than their Calling and Imployments will afford.

A. 1. True it is, ſome mens Callings and Imployments do not afford them ſo much time as others do, yet there is none but may find ſome time for ſpiritual and heavenly Meditations, if it be but in their riſing out of their Beds, and putting on their Cloaths.

2. If thou haſt not time to put in practice all theſe Directions, at leaſt thou mayeſt go over ſome few of them: Yea, I ſhall give thee this as my eſpecial Advice: If thou art ſtreightned in time, rather to fix upon one or two at one time, than in an overly and perfunctory manner to ramble over them all every Morning.

Thus much of Morning Meditation.

CHAP.

CHAP. II.

Of ſecret Prayer in the Morning.

SO ſoon as thou art up, go into thy Cloſet, or into ſome private place, and there offer up unto God a Morning-ſacrifice of Praiſe and Thankſgiving; let any thing be omitted rather than that: If thy buſineſs be urgent and great, riſe the ſooner, dare not to attempt any thing, till thou haſt commended thy ſelf and thine affairs unto God by Prayer. And indeed how canſt thou with any confidence expect Gods bleſſing upon thy pains and endeavours without it? it being the means ſanctified by God for the obtaining his bleſſing. If thou take any liberty to omit this Duty, the Devil will ſo work upon thee, that by little and little thou wilt wax weary of it, if God's Grace be not the more powerful in thee.

The Morning is the fitteſt time for this Duty of ſecret Prayer, men being then freſheſt and freeſt from worldly buſineſſes and diſtractions. We have a ſaying among us, *Aurora Muſis amica*, *the Morning is a friend to the Muſes*, as being the beſt time for Study. I am ſure it is as true, that *the Morning is a Friend to the Graces*, as being the beſt time for any Holy Service.

Reaſon and Experience teach us, that in the Morning our memories and ſenſes are the quickeſt, and all the Faculties of our ſouls at their beſt, having recovered freſh ſtrength through the ſweet ſleep and comfortable reſt we had the night paſt: And in the morning, the ſooner the better; for if thou ſhalt enter upon any worldly buſineſs, or diſcourſe, before thou haſt offered up thy Morning-ſacrifice, thou ſhalt find it much harder to keep the World out of thine head, and thine Heart cloſe unto the Duty. But if ſome extraordinary buſineſs have occaſioned thee to delay it, do not thereupon wholly omit it, but be careful to take the firſt opportunity of retiring into ſome ſecret place, there to offer up thy Morning-ſacrifice unto God.

This Duty of ſecret Prayer is both *commanded* and *commended* to us in the Word of God.

1. It is expreſly *commanded* by our Lord and Saviour, *Matth. 6. 6. When thou prayeſt, enter into thy Cloſet; and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth* in ſecret, *ſhall reward thee openly.*

Our Saviour having in the foregoing Verſe reproved the Scribes and Phariſees for their vain-glarious manner of Praying

ing in the Synagogues and Streets, that they might be ſeen of men; in this Verſe he commands his Diſciples to withdraw themſelves out of the view of men, into ſome ſecret place; and there having ſhut the door, to offer up the Sacrifice of Prayer and Praſe unto God their Heavenly Father.

The reaſon followeth in theſe words, *Thy Father which ſeeth in ſecret, will reward thee openly:* wherein is declared,

1. The notice that God taketh of our moſt ſecret Prayers, *He ſeeth them*; though God himſelf be inviſible to all, yet nothing is inviſible unto him.

2. The account that he maketh of them, is in theſe words, *He will reward thee openly*: Such account God maketh of the ſecret Prayers of his Servants, that he will not only give what they ask, but reward them for asking.

II. We find ſecret Prayer, in the Morning eſpecially, *commended* to us.

1. By the example of Chriſt himſelf, of whom it is recorded by St. *Mark*, Chapt. 1. 30. That *early in the Morning he was praying alone in a ſecret place.*

2. By the practice of the Saints of God therein. It is recorded of *Job*, That *he roſe early in the Morning, and offered Burnt-offerings before the Lord*, Job. 1. 5. He gave unto God the firſt fruits of the day. And *David's* Morning Devotions are often expreſſed in the Book of *Pſalms*, as Pſal. 5. 3. *My voice ſhalt thou hear in the Morning, O Lord, in the Morning will I direct my Prayer unto thee, and will look up.* And it is recorded of *Daniel*, Chap. 6. 10. That *three times a day he kneeled upon his knees, and he prayed, and gave thanks:* In the Morning before he entred upon any buſineſs; at Noon, before he went to his Dinner; and in the Evening, before he went to bed. And that this was his uſual practice appears from the following expreſſion, *As he did aforetime*; that is, he prayed three times a day, as he was formerly accuſtomed to do.

By theſe inſtances (to which many more might be added) you may ſee, that it hath been the practice of Gods people, in former Ages, to make Conſcience of praying in ſecret, and particularly in the Morning. Oh how ſhould their example ſtir us up to a conſtant and conſcionable performance thereof! For certainly their practice is left upon Record for our Learning and Imitation.

For the more profitable preſſing this Duty of *ſecret* Prayer.

1. I ſhall give you ſome *Motives* to quicken you up to a conſcionable performance thereof.

2. Give

2. Give you ſome Directions for the right manner of performing it.

3. Anſwer ſome Queſtions and Objections.

The Motives may be drawn to three Heads.

1. The *Excellency*. 2. The *Neceſſity*. 3. The *Utility* thereof.

I. The *Excellency* of ſecret Prayer appeareth in theſe particulars.

1. In that we do hereby highly honour God, and exalt his great Name, and glorious Attributes; for thereby we acknowledge God to be

1. *Omnipreſent*; preſent in all places, in the ſecret Cloſet as well as in the publick Church.

2. *Omniſcient*; That he knows and takes notice of what is done in our moſt ſecret retirement, of our ſighs and tears that are poured out before him in our Cloſets.

3. *Omnipotent*; able to ſupply all our wants, to ſtrengthen us in all our weakneſſes, to ſupport us under all our Tryals and Temptations.

2. The *Excellency* of ſecret Prayer appeareth, in that the Faithful therein enjoy moſt ſweet Communion with God. In publick Prayer, there is more Communion with Saints; but in ſecret Prayers, there is oft more Communion with God. Certainly none have more experienced the Grace and goodneſs of God, in chearing and comforting their hearts with the aſſurance of his Love, and in melting and breaking their hearts for their ſins, than they who are moſt conſtant in their ſecret Devotions. When *Daniel* was praying alone in ſecret, it was ſaid unto him, *Thou art greatly beloved*, Dan. 9. 20. 23.

3. *The Excellency of ſecret Prayer appeareth, in that therein, as the Saints ordinarily enjoy the ſweeteſt Communion with God, ſo alſo the freeſt and fulleſt Communications from God*: Therein he more freely unboſoms himſelf unto them, and diſcovers ſuch ſecrets as are not fit for others to know. The more they withdraw themſelves from men into a ſecret Corner, the more the Lord unvails his Face, and diſcovers his Love unto them. There are none on Earth, who know ſo much of the ſecrets of Gods Love, of the ſecrets of his Councels, and the ſecrets of his Heart, as they who moſt delight to draw near unto him in ſecret. Oh the ſweet imbraces that are oftentimes betwixt God, and a Praying Saint! Oh the gracious diſcoveries that God makes of himſelf to a ſoul in ſecret! And oh the glorious Manifeſtations of his Love, which many Chriſtians have felt in their ſecret Addreſſes! when we are upon our knees in a Corner,

ner, then the Lord looks upon us with ſingular delight and complacency, and with ſpecial intimations of his Love and Favour: Yea, then it is, that we often feel and find Soul-raviſhing Incomes from his Spirit. How highly then doth it concern us to be much with God in ſecret!

II. Another *Motive* may be taken from the NECESSITY of Secret Prayer, which appeareth,

1. *From the conſideration of the manifold ſecret ſins, of which every one ſtands guilty*, which are not fit to be laid open before others, but to be confeſſed in ſecret, between God and a mans own Conſcience.

2. *From the conſideration of the manifold ſecret temptations whereunto we are ſubject from our Adverſary the Devil*, who as *a roaring Lyon walketh about, ſeeking whom he may devour*. He ſits not ſtill, but is reſtleſs to do all the miſchief he can; and is ever ſeeking all advantages againſt us. If he find us abroad, before we have been with God in ſecret Prayer, we are in great danger to be inſnared, and foiled by him. S. *Origen* going forth one Morning out of his Houſe, before he had performed his ſecret devotions, met with a ſad diſaſter. For being apprehended by ſome who conſtrained him either to offer Sacrifice to an Idol, or to ſuffer his Body unnaturally to be abuſed by a *Blackamore*; he choſe the former: but afterwards reflecting upon what he had done, and ſearching out the cauſe hereof, what it was that had provoked God to ſuffer him to fall into ſuch wicked hands, who drew him into ſo foul a ſin, he called to mind how he had that Morning omitted his ſecret Devotions, and thereupon acknowledged Gods Juſtice therein.

3. *The Neceſſity of ſecret Prayer appeareth from the conſideration of the manifold caſualties whereunto we are ſubject.* For death lyeth every where in wait for us, ſo that we go every moment in danger of our lives. Yea, how many have riſen well in the Morning, who have been found dead before the Evening? Oh how ſad a thing will it be to be Arreſted by Death, and called to the Bar of Gods Judgment to plead guilty, or not guilty, before we have preſented our ſelves at the Throne of Grace to ſue forth our pardon.

III. *Another Motive may be taken from the Utility and profit that attends a conſcientious diſcharge of this Duty*, which is manifold.

1. *Secret Prayer is one effectual, if not the principal means, whereby we attain at the hands of God all the good things whereof we ſtand in need.* It is the *Privy-key*, whereby we open the Treaſury of all Gods bleſſings as well Spiritual, as Temporal: if thou art

art aſſaulted by Satan, and feareſt leſt thou ſhouldſt be overcome by his Temptations, thou may'ſt (by wreſtling with God in ſecret) obtain, if not preſent deliverance, yet grace ſufficient to reſiſt them, and power at laſt to overcome them. If thou feeleſt any Luſt, any Corruption working and ſtirring in thee, and feareſt leaſt it ſhould get the Victory over thee, thou mayſt by this means obtain ſo much power and ſtrength againſt it, that it ſhall not have Dominion over thee. Luſt, as ſtrong as it is, will not be able to ſtand before ſecret Prayer, if it be fervent: Only be careful that when thou haſt prayed, thou ſet a Watch. And certainly one ſpecial reaſon why many Chriſtians go ſo long complaining of the working and ſtirring, yea, of the power and prevalency of their Corruptions, is, becauſe they do not ſo often as they ſhould, wreſtle with God in ſecret, for power againſt it. This is an experienced Truth, that the more frequent and fervent any Chriſtian is in his Cloſet prayer, the leſs power will Sin have over him.

2. *It is a ſpecial means to preſerve a Chriſtian from publick Judgments in time of common Calamity.* God uſually takes them into the Chamber of his Protection, who frequently betake themſelves into their Chambers of Devotion, and there bewail the ſins of the times and places in which they live. *Ezek.* 9. 4. we read how they, *who prayed and mourned in ſecret for the abominations which were done in the midſt of the City, had a mark* of Safety *ſet upon their foreheads*, whereby they were preſerved from the general deſtruction. As therefore thou wouldeſt be kept ſafe in a time of Common Judgment, be much with God in ſecret, bewailing the ſins and iniquities of the times.

3. *It is a ſpecial means to keep up the Life of Grace, and Power of Godlineſs in mens hearts and lives.* We are not Ignorant, that our bodies will decay, if they be not daily refreſhed with food. And ſo will the Graces of Gods Spirit in us, if they be not daily repaired and ſuſtained, by our conſtant and fervent addreſſing our ſelves unto God in ſecret.

4. *Secret Prayer conſtantly and conſcientiouſly performed, will evidence the truth and ſincerity of Grace in thee.* He is an *Iſraelite indeed*, I mean a ſincere Chriſtian, that delights to converſe with God in ſecret. A man may go to the publick Congregation, and joyn in Family-prayer, meerly in Hypocriſie, to gain the Applauſe and Commendation of men, to be accounted Religious; but he who maketh Conſcience of praying in ſecret, where none ſeeth but his Heavenly Father, queſtionleſs hath an honeſt heart, deſirous to approve himſelf unto God, rather than unto men.

men. If therefore thou contenteſt thy ſelf with frequenting the publick Prayers in the Church, and the private Prayers in the Family, but makeſt no Conſcience of praying in ſecret, thou haſt juſt cauſe to ſuſpect thine hollow and hypocritical heart. *Act.* 9. 11. It is brought as a convincing argument of the reality of *Paul's* Converſion from a *Perſecutor*, to be a *Profeſſor*, a Choſen Veſſel unto Chriſt, *Behold he prayeth.* And indeed it is an inſeparable property of all true Saints, in all places of the World, to make Conſcience of ſecret Prayer. Though all that pray in ſecret, are not Gods true Saints; yet all the true Saints of God do make Conſcience of praying in ſecret; Pſal. 32. 6. *For this ſhall every one that is godly pray unto thee.* Every one that is Godly doth and will pray unto God. As a Child ſo ſoon as it is born uſually cryeth, and is known to be alive thereby: In like manner a Chriſtian, ſo ſoon as he is new-born, cryeth *Abba Father*, and is thereby known to have a ſpiritual life. Yea, as there is no ſurer Evidence of a *graceleſs Soul*, than that it is Prayerleſs; ſo there is no ſurer Sign of a gracious Soul, than that it is given to Prayer: For a *Spirit of grace*, and a *Spirit of Supplication* go together: As Zach. 12. 10. *I will pour upon you* (ſaith the Lord) *the Spirit of Grace and Supplication*; implying, that to whomſoever God giveth *Grace*, to them he alſo giveth *a Spirit of Supplication*, and enables them not only to pray, but to pray *in the Spirit.* So that our Invocation of God follows Gods Vocation of us.

I grant indeed, that many of Gods own Children, who have the work of Grace wrought in their hearts, cannot expreſs themſelves in ſuch apt words and phraſes, and in ſuch manner and form, as they deſire, and as they hear others do. But know, that the work of the Spirit conſiſteth not ſo much in the expreſſion of words and phraſes, as in the intention of the heart, and earneſtneſs of affection, wherein the very form and life of true Prayer conſiſteth.

Thus have I given you ſeveral Motives and Arguments to perſwade you to the performance of this too too much neglected Duty of ſecret Prayer: What now remaineth, but that we ſhould all fall cloſe to the conſtant practice thereof? What though by reaſon of the Fleſh, and corruption in us, we find a backwardneſs thereunto, and are thereupon loth to ſet upon the work, will not ſweet Communion with God abundantly recompenſe all our pains therein? Did ever any repent of their ſeeking God in ſecret, eſpecially if they ſought him in Truth and Sincerity? Enquire of thoſe who are conſtant and conſcientious therein, they will tell you, they never found ſuch Diſcove-

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ries and Manifeſtations of Gods Love, ſuch raviſhing Incomes of his Spirit, as in their ſecret retirements. O that I could ſtir up all of all ſorts, Husbands and Wives, Parents and Children, Maſters and Servants, to a Conſcientious performance of this Duty; to hold up their Communion with God in ſecret; wherein our Bleſſed Saviour hath gone before us, and made himſelf a pattern and example unto us. And ſhall we not be Followers of him, when as the very Life of a Chriſtian doth chiefly conſiſt in his conformity to Chriſt.

Having, as I hope, prevailed with you, to ſet upon the Duty of *ſecret Prayer*; that you may be inſtructed to perform it in ſuch a manner as it may be acceptable and pleaſing unto God, and beneficial to your own Souls, I ſhall hint unto you ſome few *Directions*.

I. *Set thy ſelf as in the ſight and preſence of God*; know that when thou art out of the ſight of men, God is preſent with thee, and obſerveth thy whole carriage in the Duty; yea, not only thine outward geſture and behaviour, but the inward motions of thine heart; he is privy to every wandring and diſtracted thought in Prayer.

II. *Set upon the Duty with the greateſt Reverence of God that poſſibly thou canſt*. To that end ſeriouſly weigh and conſider his ſurpaſſing Excellcenies, by reaſon whereof the bleſſed Angels are unworthy to ſtand before him; and therefore are ſaid in Scripture to adore him with covered faces, as not able to behold his moſt Glorious Majeſty. We find it uſual with the Saints, whoſe Prayers are recorded in Scripture, to be ample in ſetting forth the glorious Properties of God in the beginning of their Prayers. For which purpoſe note the Prayer of *Solomon*, 1 *King.* 8. 23. Of *Hezekiah*, in 2 *King.* 19. 15. Of *Daniel*, *Ch.* 9. 4.

III. *Beg the gracious aſſiſtance of Gods Spirit, which helpeth our infirmities*, and teacheth us to pray as we ought; therefore called *the Spirit of Grace and Supplication*, Zach. 12. 10.

IV. *Put up all thy requeſts in the Name of Chriſt*, Joh. 16. 23, *Verily, verily, I ſay unto you*, ſaith our Saviour, *whatſoever you ſhall aſk the Father in my Name, he will give it you.*

To pray in the Name of Chriſt, is,

1. *To ſet upon the Duty in confidence of aſſiſtance from Chriſt*, without whom we can do nothing. *Joh.* 15. 5.

2. *To ſet upon the Duty in confidence of acceptance, both of our perſons and ſervices, in and through the worthineſs of his Merits, and efficacy of his interceſſion.* *Plutarch* in the life of *Themiſtocles*, reports of ſome of the Heathens, the *Moloſſians* by name, that when

when they had any matter of conſequence to ask of their King, they would get his Son the young Prince into their arms, and ſo make their requeſts unto him. The like courſe ſhould we take, when we have any requeſt to make unto the King of Kings, carry Chriſt with us in the Arms of our Faith; and ſo we ſhall not need to doubt of Audience and acceptance. God is ſo well pleaſed with his Beloved Son, that he likewiſe will be pleaſed with all who humbly come unto him in his Name, and will deny them nothing which he knoweth to be good for them.

V. *Labour to get thine heart into the Duty, and to keep it cloſe thereunto*; which is the main thing that God looketh after in all our addreſſes to him. Though thy Prayers be never ſo well framed, in regard of words; and reverently performed as to thy External geſtures; yet all is nothing, *if thy heart be not in the Duty*. For Prayer is not a Work of the Head, or Hand, or Eyes only, but chiefly a work of the *Heart*; and therefore called in Scripture, *the pouring out of the Soul*, 1 Sam. 1. 15. and the *pouring out of the Heart*, Pſal. 62. 8. And indeed, the very Soul of Prayer lyeth in the pouring out of the Soul before the Lord. Whenſoever therefore thou draweſt near unto God in Prayer, let it be with thine Heart and Soul, otherwiſe thou canſt have no aſſurance of Audience and acceptance: for as *Cyprian* ſpeaketh, *Quomodo te audiri a Deo poſtulas*, &c. How canſt thou expect the Lord ſhould hear thee, when thou heareſt not thy ſelf? or that he ſhould regard thy Prayers, when thou regardeſt not what thou prayeſt? Certainly that Prayer reacheth not the Heart of God, which reacheth not our own.

IV. *In all thy Addreſſes unto God, labour to keep away, and drive out all wandring Heterogenial thoughts that come in to thy diſturbance.* I grant it is impoſſible wholly to prevent them, yet muſt thou put forth thine utmoſt care and endeavour to hinder the prevalency of them: To that end, beware of nouriſhing them in thine heart with delight. Though roving thoughts, as Birds, will hover about thee in the performance of holy Duties, yet ſuffer them not to lodge and neſtle in thee, but with hatred and deteſtation preſently drive them away.

For thy better help therein, take theſe few Directions.

1. *When thou art drawing near unto God in Prayer, ſtrive to caſt the World and worldly things out of thine heart:* Conſecrate thy ſelf intirely unto him for that time, as one that hath nothing to do with any thing, but to enjoy Communion with God in that Ordinance.

2. *Beg of God, that he would by the aſſiſtance of his Holy Spirit*

restrain all vain and wandring imaginations, that he would whip out of thy Soul those Thievish thoughts, which are like Buyers and Sellers, and Money-Changers in the Temple of thy heart: and that by his Spirit he would keep thy mind so fixed on the business thou art about, that it may not be distracted with other Cogitations, either sinful or impenitent.

3. *In the Confession of thy sins unto God, with grief of heart acknowledge thy manifold roving thoughts in prayer.* How, when thou hast been speaking unto God, thou hast been thinking of the World, and of thy lusts; and so hast often gone from God, without God, from the Ordinances of God, without enjoying Communion with God in his Ordinances: hereby thou wilt obtain both the pardon of the sins of thy holy services, as also freedom from them, in great measure. For the truth is, a frequent confession of a sin will make a man ashamed thereof, and more watchful over himself, that he fall not into the same sin again. This is implyed in 1 Joh. 1. 9. *If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* See how both these follow upon our confession, God is thereby moved, not only to forgive us our sins past, but to cleanse us also, and to keep us for the future from falling into the same.

4. *Keep thy mind and heart intent upon the Duty of Prayer.* He that is intent with all his might in Gods service, can find no leisure to hearken to the suggestions of Satan, or parley with the World. So that the more serious a man is in Prayer, the less will he be troubled with wandring thoughts.

5. *Consider the folly of those Prayers which are accompanied with impertinent and distracted thoughts*, in that there is as much time spent in them, as in the most serious and fervent prayers, yet are they altogether fruitless and unprofitable, for both time is lost and the Duty lost, and our Souls too in danger to be lost after all.

6. *Accustom thy self to holy thoughts and savoury discourses in thy daily Conversation, and thereby thou wilt find thy heart in a fitter frame for Prayer, and less subject to roving thoughts therein.* Shouldest thou inure thy self to vain wanton thoughts, and frothy discourses at other times, they will thereby become so familiar to thee, that they will be sure to accompany thee in thy most holy services, and not easily be kept out, or cast off at such a time.

7. *Another special help to keep thy mind from roving after other matters, when thou art conversing with God in secret Prayer, is, to use thy voice so as to hear thy self*, where and when it may conveniently be done without ostentation.

8. *But*

8. *But if notwithſtanding that, in praying thy mind and heart hath been ſometimes taken up and poſſeſſed with vain thoughts and diſtractions, it will be a good courſe in thy ſecret Prayers to repeat that again, which ſo coldly and careleſly paſſed from thee*; labouring in thy repetition to repell all wandring thoughts, and to pour forth thoſe Petitions again after a more hearty manner.

1. By this means thy Prayers at length will be performed with *greater attention of mind* and *Intention of ſpirit*, and ſo prove more effectual for the obtaining thy deſires.

2. By impoſing this task upon thy ſelf, thou wilt become more wary, and watchful over thy thoughts, leſt otherwiſe thou be inforced to continue long at that exerciſe, unto which, through the depravation of thy Nature, thou art ſo backward and averſe.

9. *Under weakneſs of performance ever have an eye unto Chriſt, who now ſits at Gods right hand, and having perfumed our Prayers with the ſweet incenſe of his Merits, preſenteth them unto his Father, and makes interceſſion for them.* As it is no ſtrength or life in our prayers that can make them Meritorious with God, ſo it is no weakneſs nor diſtractions in them, that we ſincerely are humbled for, and ſtrive againſt, can cauſe God to reject them, if we preſent them in the Name of Chriſt, and caſt our ſelves and Prayers upon him. And know for thy comfort, that if thou didſt cordially reſiſt and mourn for thy manifold diſtractions in Prayer, they will rather move Gods pity to thee, than wrath againſt thee.

VII. *Pray with all thy ſtrength*; *put forth the whole Man in thee, with all the Powers and Faculties of thy Soul.* Though thy ſtrength be but weakneſs, yet if thy ſtrength be in the Duty, it will find acceptance with God. *Indeed if a man have a Male in his Flock, and yet offer to the Lord a corrupt thing*; I mean, if he have ſtrength and activity for the following of worldly buſineſſes, but hath no ſtrength for Gods ſervice, but thinks to put him off with weak cold formal devotions, what can he expect but a *Curſe* inſtead of a *Bleſſing*; *Mal.* 1. 14.

VIII. *Labour to live ſuitably to thy Prayers.* It is to no purpoſe to begin the day with God, and to keep the Devil company all the day after; to be a Saint in the Morning, and a Swine all the day following. Having prayed againſt ſin, be ſure thou ſet a watch againſt it, avoiding the occaſions and temptations thereunto; for it is impoſſible to avoid any ſin, if we ſhun not the occaſions and temptations thereunto. Having prayed for holineſs of life, labour to live holily. Having prayed for Humility, la-

bour to walk humbly. Having prayed for Sobriety and Temperance, labour to live ſoberly and temperately. Having prayed in the Spirit, labour to walk in the Spirit; for to pray in the Spirit, and to walk in the Fleſh, is a contradiction. The whole courſe of a Chriſtians life ſhould ſavour of his Prayers. He who hath all his Religion in his Prayers, hath indeed no Religion at all.

IX. Laſtly; having prayed, look back upon thy prayers, and let the conſideration of the manifold weakneſſes and diſtractions, which have accompanyed them, drive thee unto Chriſt. As this is one chief end why God ſuffers Corruption to remain in his Children, even after their Regeneration, and to have an influence into all their holy Services, ſo it is the uſe we ſhould make thereof. And therefore ſo often as thou findeſt thine heart dead and dull, and thy mind diſtracted with wandring thoughts in prayer, ſay with thy ſelf, *Lord, what need have I of a Saviour! I ſee thou mayſt condemn me for my beſt ſervices, therefore with a diſclaiming of all my own righteouſneſs as filthy rags, I expect life and ſalvation ſolely upon the account of the Righteouſneſs of Jeſus Chriſt, and by the Merits of his Death and Paſſion.*

I ſhall cloſe this Diſcourſe with anſwering a few *Queſtions* and *Objections*.

1. *Q.* How often ſhould we pray unto God?

1. *A. Every day.* For Firſt, our Saviour hath intimated ſo much unto us in his Platform for Prayer, by teaching us to pray for *our daily bread*; that is, bread needful for the preſent day. And in regard we *daily* ſtand in need of bread; therefore our Saviour would have us pray *daily* for the ſame.

2. *Have you not daily wants to be ſupplyed?* Wants for your ſelves, and wants for your Children and Servants? Have you not daily infirmities both in your ſelves and Families to be healed? Are you not daily ſubject to dangers and temptations; and do you not daily ſin againſt God? Is it not neceſſary then that you daily pray unto God for the ſupply of all your wants, for the healing of all your infirmities, for the preventing the dangers you are daily ſubject unto, for the ſtrengthening you againſt all your temptations, for the pardoning of all your ſins? Surely our daily wants, our daily infirmities, our daily dangers, our daily temptations, and our daily ſins, do all call upon us for daily Prayers.

2. *Q.* How oft in each day are we bound to pray?

2. *Twice at leaſt*; namely, *Morning* and *Evening*. *This is commended unto us by the Morning and Evening Sacrifice under the Law,* which

which we find given in command unto the *Jews*, Exod. 29.38,39. And are not *Chriſtians* under the Goſpel, as well as thoſe under the Law, obliged to offer up their Morning and Evening Sacrifice? The day muſt be begun with our prayers, and ended with them. We muſt begin the day with Prayer, to crave a bleſſing at Gods hand upon thoſe things which we take in hand. For can any Chriſtian expect Gods bleſſing upon his pains and endeavours without Prayer? And we muſt end the day with God, to crave pardon for the Sins committed in the former part thereof, and to give him thanks as for his manifold favours and bleſſings, ſo eſpecially for the mercies of the day: and alſo to commend our ſelves to God the night following. How dare any lye down in their beds, before they have by prayer commended themſelves unto God, and begged the pardon of their ſins? Certainly, it were leſs danger to lye in a Bed of Snakes, than to lye down in our Feather-beds with our ſin unpardoned: For if God ſhould take us out of the World that night, how ſad would our caſe be? Haply we might awake with Hell-flames about our ears. Therefore let us not fail, before we go into our Beds, to offer up our Evening-Sacrifice of Prayer and Praiſe unto God.

3. Q. What time in the Morning and Evening is fitteſt for the performance of Secret Prayer?

A. *For this no certain rule can be preſcribed, in regard of the ſeveral occaſions which may fall out; and by reaſon of Age, Sickneſs, and the like, in the perſons praying.* But it were to be wiſhed, that the *Morning-Sacrifice* (if poſſibly) may be betimes in the Morning; that our *ſecret Devotions* be performed ſo ſoon as we are ready, before we fall upon any worldly buſineſs: For otherwiſe we ſhall find it much harder to keep the world out of our heads, and our hearts cloſe unto the Duty; and indeed, the ſooner, the better: For both Reaſon and Experience do teach us, that in the *Morning* our Memories and Senſes are the quickeſt, and all the Faculties of our Souls at their beſt. And it were to be wiſhed, that the *Evening Sacrifice* may be *before Supper*, in regard that afterwards we are generally more heavy and ſleepy, and will find it more difficult to keep up our hearts and ſpirits in the Duty.

Having thus reſolved the *Queſtions*, come we now to the *Objections* raiſed by divers, both againſt ſecret and Family Prayer.

Obj. 1. Some are apt to object and ſay, they are convinced of the neceſſity of praying in ſecret, but they are altogether unable, they know not how to perform it.

Answ. *I would advise such, rather to read some Set form of Prayer, than altogether to omit the Duty*; to use Crutches, till they are able to go alone; only do not content your selves therewith, but labour in your own words to pour out your Souls unto God in Prayer. For your better help therein, take these Directions.

1. *Carefully observe the Prayers of others, their order, and method.*

2. *Study thine own heart, look back into thy life, call to mind thy sins past, with the aggravating circumstances of them:* And withal, consider thy spiritual wants, and take notice of the particular blessings God bestoweth on thee; and put thy self upon the Duty of Prayer. Confess thy Sins unto God, beg the pardon of them, be earnest for such graces as thou standest in need of; likewise bless God for his manifold mercies, and forget not to implore the assistance of his Spirit to enable thee to the Duty. By using and exercising that small ability to pray which thou hast, thou shalt increase it, and grow more able to do it with comfort. Haply thou canst not pray with such apt words and expressions as some others do, but let not that discourage thee; God regards not so much the expressions of thy Tongue, as the sincerity of thine heart, and earnestness of affections.

Obj. 2. Others object and say, the House in which I live is so small, and so full, that I cannot find any convenient place to retire into.

Answ. 1. Thou canst find a place to commit sin so secretly that none can see thee, and hadst thou as great a desire to pray in secret, thou wouldst find a convenient place for the same

2. Though thou canst not find a convenient place in the House, yet is there no out-house, nor Garden, nor Field, into which thou mayest withdraw thy self? *Isaac*, we read, went out into the Field to meditate and pray, *Peter* to the top of the House: and certainly didst thou take delight in conversing with God in secret, thou wouldst find some convenient place, either within doors, or without.

Obj. 3. Others plead the multitude of their businesses, as an excuse sometimes to put off the Duty of Prayer.

Answ. 1. The more and greater thy businesses are, the more and greater need thou hast of Prayer, for the obtaining Gods blessing thereon; without which, all thy pains and endeavours may signifie little, yea, prove successless. Assure thy self, that the time spent in Prayer will prove no lett, but rather a grea-

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furtherance to thy buſineſs. O that ſuch Worldlings would ſeriouſly conſider that expreſſion of our Saviour, *Mar.* 8. 36. *What ſhall it profit a man, to gain the whole World, and loſe his own Soul?*

2. Doſt thou put off Prayer for the multitude of Worldly buſineſſes, thereby to increaſe thy Wealth? Know, that the Wealth is curſed which is thus gotten: That ſubſtance which is the *price of Prayer*, may (for ought thou knoweſt) be the *price of Blood.*

3. What buſineſs canſt thou have of greater Importance, than the glorifying of God, and ſaving of thy Soul? For ſhame then, let not theſe things, which concern thy Spiritual Eſtate here, and everlaſting Happineſs hereafter, give way to thy worldly buſineſſes; rather borrow time from them, than omit that neceſſary Duty of Prayer.

CHAP. III.

Of Ejaculatory Prayer.

BEſides thy ſolemn Morning Prayer, it will be good to ſend up *Ejaculatory Prayers*, and *Praiſes* unto God, and that frequently upon all occaſions.

By Ejaculatory Prayers and Praiſes, I mean the ſudden lifting up of the heart unto God upon ſome preſent occaſion, either in way of Petition, or Thankſgiving.

Which kind of Praying we find commanded under thoſe general Precepts of *Praying always*, and *Praying without ceaſing*, Luk. 18. 1. 1 Theſ. 5. 17. The meaning whereof is not, that thou ſhouldſt wholly and only attend on Prayer, ſo as to neglect the Word, and other Duties of Piety, or the ordinary works of thy Calling; but that beſides thine ordinary and ſet-times of Prayer, thou ſhouldſt have a praying frame of ſpirit, be ready upon all occaſions to lift up thine heart unto God in ſome ſhort Ejaculations. And therefore it is obſervable, that in *Eph.* 6. 18. where the Apoſtle adviſeth to *pray always*; in the *Original*, it is not πανλὶ χρόνῳ, *in every particular time*, but ἐν πανλὶ καιρῷ, *in every fit ſeaſon*, that is, when any juſt occaſion or opportunity is offered, and ſo often as the Spirit of God moveth.

For the more profitable preſſing of this kind of Prayer, I ſhall

1. Give you ſome Motives to quicken you up to a frequent performance thereof.

2. Add ſome Cautions.

The Motives may be taken, Firſt, from the *Neceſſity* of theſe Ejaculatory Prayers, and that,

1. In regard of the ſudden dangers and plunges whereunto the people of God are many times brought, which will not afford time for continued Prayer.

2. In regard of the manifold ſlips and infirmities of the People of God, which put them upon praying for the pardon and forgiveneſs of them. So ſoon as *David* came to a ſight and ſenſe of his ſin, in numbring of the People, he preſently breaks forth into this Ejaculatory Prayer, *I have ſinned greatly in that I have done; and now I beſeech thee, O Lord, take away the Iniquity of thy Servant, for I have done very fooliſhly*, 2 Sam. 24. 10.

3. In regard of the frequent working and ſtirring of Corruption in the hearts of Gods Children. Many wanton luſtful thoughts, many Atheiſtical and blaſphemous thoughts are apt to ariſe in their hearts, which call for their ſudden Ejaculatory Prayers to God, for Power and ſtrength for the ſuppreſſing and keeping them down: And indeed they are often found very effectual for the quenching of luſtful thoughts, and for the driving away Atheiſtical and Blaſphemous thoughts out of the heart.

4. In regard of the manifold mercies, bleſſings and deliverances which unexpectedly we receive from God, there is frequent occaſions of Ejaculatory Praiſes and thankſgiving unto him. And alſo for many remarkable paſſages of his Providence towards us, in ordering things moſt fitly and ſeaſonably for our good, even beyond our expectation: And alſo for Gods ſpecial bleſſing upon us in our ordinary buſineſſes and imployments.

II. A ſecond Motive may be taken from the *Utility* of Ejaculatory Prayers, which appeareth,

1. *From Gods gracious acceptation, and remuneration of the ſame*, whereof the Scripture giveth abundant inſtances, and examples. As, of *David's* Ejaculatory Prayer againſt *Achitophel*, that God would turn his Counſel into fooliſhneſs, was graciouſly accepted, and granted, in *defeating the ſame*, 1 Sam. 17. 14. The like we read of *Nehemiah's* Ejaculatory Prayer unto God, to incline the heart of the King to grant his Requeſt; which was graciouſly heard, and anſwered. So alſo the poor Penitent Thief's Ejaculatory Prayer unto Chriſt, *Lord, remember me when thou comeſt into thy Kingdom*, was graciouſly accepted, and anſwered by Chriſt,

This

This day thou ſhalt be with me in Paradiſe. He did but deſire Chriſt to remember him when he came into his Kingdom, and Chriſt tells him; he ſhould forthwith go with him into his Kingdom, granting to him more than he did deſire. Holy Ejaculations are the ſpiritual breathings of a gracious heart, which as they are very pleaſing unto God, ſo exceedingly advantageous unto Chriſtians: For though they are very ſhort, and ſudden, yet ſeldom do they return empty.

2. *Theſe Ejaculatory Prayers are a ſpecial means for the improving of every opportunity and occurrence of Providence to thy Spiritual advantage.* When thou obſerveſt any Providence of God working to thy good (as a wiſe Chriſtian cannot but obſerve many) if thou doſt then lift up thine heart in ſome Ejaculatory admiration and Thankſgiving unto God for the ſame, thou wouldſt much more improve them to a ſpiritual advantage, than now thou doſt through a careleſs neglect thereof.

Herein be careful to obſerve theſe two Cautions.

1. Content not thy ſelf with theſe Ejaculatory Prayers and Praiſes, as if they were ſufficient at thy lying down, and riſing up; and that thou needeſt not to trouble thy ſelf with any longer Prayers. O let not thy Ejaculatory Prayers juſtle out either thy Cloſet, or Family-prayers; but as God in his word requireth the one, as well as the other, do thou make Conſcience of each, and every of them, in their time and place.

2. Beware of formal and prophane Ejaculations, which come from the lip, but not from the heart, as *Good Lord*, and *good God*; or, *the Lord bleſs me:* and *Lord have mercy upon me*, with ſuch like, which can be no better than a taking the Name of God in vain, in that they are uttered cuſtomarily in a way of form, meerly from the Teeth outward; for which, without true and unfeigned Repentance, God will not hold thee guiltleſs.

CHAP. IV.

Of reading the Scriptures in private.

ANother Duty to be performed alone, is *reading the Scriptures.* And indeed the Word and Prayer ſhould go hand in hand together, as the Chriſtians daily Exerciſe; *For every thing is ſanctifyed by the Word of God and Prayer*, 1 Tim. 4. 5.

Appoint therefore ſome ſet time in every day for reading the

the Word: The Morning is the freeſt, when our Spirits and Wits are freſheſt. By reading three Chapters a day, the whole Bible may be read over in a year. But I would not ſo ſtrictly tye any to this, as ſtill to go on in reading ſome part of the Scriptures every day. And if extraordinary occaſion hinder thine ordinary task, double it at another time, for by the holy Scriptures only, we may attain to the knowledge of the whole will of God.

This Duty therefore Chriſt preſſeth upon all, and that with all care and diligence, *John* 5. 39. where he commandeth us to *ſearch the Scriptures*. The word in the Original ἐρευνᾶτε, tranſlated *Search*, ſignifyeth with great diligence and induſtry to exerciſe our ſelves in the Scriptures, and to ſearch after the true meaning thereof, even as worldly men do ſearch in Mines for Gold and Silver; which we ſhould the rather do, becauſe every Sentence, Syllable, Letter and Tittle in the Holy Scriptures, is of weight.

And as this Duty is *commanded* by our Saviour, ſo we find it *commended* to us by the practice of the Saints and People of God. How did *David* exerciſe himſelf in the Word, as appeareth by his own expreſſion? *Thy Teſtimonies*, ſaith he, *are my delight, and my Counſellours*, Pſal. 119. 24. And the *Bereans*, we read, are commended *for ſearching the Scriptures daily*, Act. 17. 11. And the Apoſtle S. *Paul* ſets it down by way of commendation of *Timothy*, *That from a Child he had known the Holy Scriptures, which were able to make him wiſe unto Salvation*, 2 Tim. 3. 15. And the *Pſalmiſt* makes it the note of a bleſſed man, *to delight in the Law of the Lord, and therein to meditate every day.*

For the more profitable preſſing this Duty, I ſhall

1. Give you ſome *Rules* and *Directions* to be obſerved,
   1. Before the reading of the Scriptures.
   2. In reading of them.
   3. After the reading of them.
2. Give you ſome *Motives* to quicken you to a frequent reading of them.

The Rules and Directions to be obſerved *before* reading, are theſe.

1. *Go about it with all holy Reverence, as in the ſight and preſence of God*, believing it to be *the Word of God, written by holy men, as they were moved and inſpired by the Holy Ghoſt*, 1 Pet. 1. 21. When therefore thou ſetteſt thy ſelf to read the Word, ſay to thy ſelf, *I will hearken what the Lord will ſpeak unto me therein.*

2. *Quicken*

2. *Quicken and rouze up thy ſelf to all poſſible attention in reading of the Word.* As Children will rouze up themſelves at the reading of their Fathers Will, out of an expectation of ſome Portion or Legacy bequeathed them therein by their Father; ſo oughteſt thou to rouze up thy ſelf upon the reading of the Word, in regard of the many rich and precious Legacies which our Saviour hath bequeathed unto thee, in that laſt Will and Teſtament of his, ſealed with his own Blood.

3. *Lift up thine heart in prayer unto God, as for the Spirit of Illumination,* to open the eyes of thine underſtanding, that thou mayſt rightly conceive his Word; ſo for Wiſdom to apply, Memory to retain, Faith to believe, and Grace to practiſe what thou ſhalt read.

II. The Rules and Directions to be obſerved in reading of the Word, are theſe:

1. Read the holy lives and actions of Gods Children, not only as *matters of Hiſtory*, but *as patterns of Imitation*; For, for this end are they recorded unto us, as S. *Paul* teſtifyeth. Rom. 15.4. *Whatſoever things were written afore-time, were written for our learning.* But that you err not in this particular, know that in matters extraordinary, temporary, and ſinful, the practice of Gods Saints is not to be a pattern for us; but in all general holy Duties, and in ſuch particular Duties as belong to thy Place and Calling, thou art to ſet them before thine eyes, and to tread in their ſteps. Therefore when thou readeſt of *Noah*'s uprightneſs, of *Abraham*'s Faith, of *Moſes*'s Meekneſs, of *David*'s Devotions, of *Job*'s Patience, of *Joſiah*'s Zeal, of *Peter*'s and *John*'s Boldneſs in Chriſts Cauſe, of *Paul*'s Labours, of other Virtues of the Ancient Saints, labour to adorn thy Profeſſion with thoſe Graces, and Ornaments, and to be inwardly and outwardly indued with like Virtues.

2. *In reading the Promiſes and Threatnings, the Exhortations and Admonitions, and other parts of the Scripture, ſo apply them to thy ſelf, as if God by name had delivered the ſame unto thee*; whereby the word will become very profitable unto thee: For thus will promiſes to others incourage thee, threatnings againſt others reſtrain thee from ſin; exhortations to others, ſtir thee up to thy Duty; and admonitions to others, make thee wary. Yea thus, whatſoever things were written aforetime, will prove good inſtructions unto thee.

III. Rules to be obſerved after the reading of the word.

1. *Seriouſly meditate of what thou haſt read, that ſo thou mayeſt the better remember, and underſtand the ſame*; For Meditation is

a ſpecial means to help, as our memory, ſo our underſtanding. *I have more underſtanding than my Teachers*, ſaith *David*. Mark his Reaſon, *becauſe thy Teſtimonies are my Meditation*, Pſal. 119. 99. And indeed, how is it poſſible the word thou readeſt ſhould do thee good, when thou never thinkeſt of it after thou haſt read it?

2. *Labour to work ſomething of what thou haſt read upon thine heart*, and give not over till thou haſt found the affections of thy Soul warmed thereby.

To quicken you up to a frequent reading of the Scriptures, conſider theſe *Motives*.

1. *The firſt may be taken from thoſe Treaſures that are contained therein*; ſuch Treaſures as men never heard of. The ſubject matter of the Word, are ſuch Myſteries as were hidden in God, and by his Spirit revealed unto men. All the abſtruſe Learning, and Myſteries of other Books and Writings, are but ſtraw and ſtubble, yea, droſs and dung, in compariſon of the precious Pearls in this.

Such things are revealed in the Scriptures, as the very Angels were deſirous to know, and learn out of them; as the Apoſtle S. *Peter* expreſſes it, 1 *Pet.* 1. 12. *Which things the Angels deſire to look into.* If we reſpect the *Truth of matters we ſearch into*, the Scripture is *a word of Truth*. If *Antiquity*, none comparable thereunto, for it beginneth with the beginning of the World. If *Hiſtory*, all the Books in the World beſides cannot afford ſuch ſtore of ſtrange and admirable Hiſtories; as of the *Deluge*, *of the deſtruction of* Sodom, *of Gods bringing his People out of* Ægypt, *and ſetling them in* Canaan. If *profitable matter*, no Writings afford more than the Scriptures, which alone declares what is truly profitable and moſt advantageous to our beſt good, our Spiritual welfare. They ſhew us, as what is the true Riches, and true Honour; ſo likewiſe the means how to attain thereunto. Yea, as there is a more excellent appearance of the Spirit of God in the Holy Scriptures, than in any other Book; ſo it hath more power and fitneſs to convey the Spirit, and make us ſpiritual, by imprinting it ſelf upon our hearts. As there is more of God in it, ſo it will acquaint us more with God, and bring us nearer unto him, and make the Reader more Divine.

2. *Another Motive may be taken from the many ſecret and precious Promiſes which are ſcattered up and down in the Word.* For as there is not a condition into which a Child of God can fall, but there is a Direction and Rule in his Word, in ſome meaſure ſuitable

table thereunto; ſo there is not an affliction into which a Child of God can fall, but there is a Promiſe in the Word, in ſome meaſure ſuitable thereunto. God hath opened his Heart unto us in the Word, and reached out many ſweet and gracious Promiſes for us to lay hold on, and whereon to ſtay our ſelves in our ſeveral ſtreights and exigencies. To the burthened we find God hath promiſed eaſe and reſt, *Matth.* 11.28. Comfort to thoſe who mourn, *Matth.* 5. 4. Aſſiſtance and Deliverance to them who are tempted, 1 *Cor.* 10. 13. Yea, many Promiſes hath God made of preſervation and protection from Evil; of a comfortable ſupply of all Bleſſings, both Temporal and Spiritual, which by Faith we may and ought to apply unto our ſelves.

CHAP. V.

Of Chriſtian Watchfulneſs.

DO not think, that having ſaluted God by Prayer, and reading his Word in the Morning, thou mayeſt take thy leave of him all the day after: But ſecond thy Prayers and Reading with *Chriſtian Watchfulneſs*, which is a Duty incumbent upon all, being much preſſed upon us in Scripture.

For the profitable handling whereof, I ſhall ſhew you,

1. The Nature of Chriſtian Watchfulneſs.
2. The Neceſſity.
3. The Extent thereof, or the particulars wherein we are to manifeſt the ſame.

I. *For the Nature of Chriſtian Watchfulneſs:* It is an heedful Obſervation of our ſelves in all things, and a diligent circumſpection over all our ways, courſes and actions, that we may not diſpleaſe God in any thing, but rather pleaſe him in all things.

II. The *Neceſſity* of which Duty appeareth,

1. *From the Watchfulneſs of our common Adverſary the Devil*; For, as the Apoſtle *Peter* ſpeaketh, 1 *Pet.* 5. 8. *Your Adverſary the Devil, as a roaring Lyon, walketh about, ſeeking whom he may devour; therefore be watchful.* Every word, as it is of ſpecial weight, ſo it contains a ſpecial Argument unto Chriſtian-Watchfulneſs.

1. He is *your Adverſary*, who will do you all the miſchief that he can; therefore be watchful.

2. He

2. He is ſet forth by his Name, *Devil*; which declares him to be an Accuſer, and one that ſeeketh all the advantages that he can againſt you; therefore be watchful.

3. He is ſet forth by his *Cruelty*, being termed a *Lyon*; yea, and a *roaring Lyon*, which addeth terrour to his cruelty; therefore you have reaſon to be watchful againſt him.

4. He is here ſet forth by his *Sedulity* and *Pains-taking*; he *walketh about*; he ſits not ſtill, but is reſtleſs to do miſchief, therefore be watchful.

5. He is here ſet forth by his *craftineſs*, *ſeeking*, that is, every where prying for his own advantage; therefore be the more watchful.

6. *By his malicious end and intent*, which is the deſtruction of mens Souls; for he *walketh about ſeeking whom he may devour*. Having therefore ſuch an Adverſary as the *Devil*, who is both cruel, crafty, and malicious, it concerneth us to be watchful over our ſelves.

II. Beſides this Forreign Adverſary, there is *Hoſtis Domeſticus*, an *inward Enemy*. Every man carries an Enemy in his Boſom, which is his corrupt Heart, that is no leſs diligent, and more dangerous than the Devil; and that appeareth in two reſpects eſpecially.

1. Though there be a continual Enmity between the Devil and us, yet we are not in continual fight; whereas there is a continual combate and fight between the fleſh and us: *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh*, Gal. 5. 17. ſo that ye cannot do the things that ye would.

2. The Devil himſelf could not much hurt us, without the aſſiſtance and concurrence of our corrupt hearts. *Suadere & ſolicitare poteſt, cogere omnino non poteſt*, Aug. *Hom.* 12. He may perſwade and ſolicite us, but he cannot compell us thereunto. Did not our own corrupt Hearts conſent unto ſin, the Devil could little prevail with us: Whereas our corrupt Hearts are able to hurt us, without any aſſiſtance or concurrence of the Devil. There is Devil enough in the Heart of every one of us to delude and deſtroy us, without the help of any other Devil. Having therefore ſuch a dangerous Adverſary as the *Devil* without us, and a more dangerous Enemy within us, *viz. Our corrupt heart*, good cauſe have we to put in practice this Duty of Spiritual-Watchfulneſs.

III. For the Extent of this Duty, the Apoſtle ſets it down in general terms, *Watch thou in all things*, 2 Tim. 4. 5. Which I ſhall branch into ſeveral particulars.

1. Over

1. Over thy Thoughts, Words and Actions.
2. Againſt ſin in general, and the ſeveral kinds thereof.

CHAP. VI.

Of Watchfulneſs over our Thoughts.

THou muſt be watchful over thy *Thoughts*, that *vain Thoughts may not lodge in thine Heart*, Jer. 4. 14. They ariſe from within us as naturally as ſparks from the fire; and they follow us continually in every place, and in every ſervice. If the thoughts of many were expoſed to the view of beholders, what Worldlineſs and Covetouſneſs, what Pride, what Wantonneſs and Uncleanneſs would appear in many adorned Sepulchres! For the more profitable preſſing this Duty, I ſhall

1. Give you ſome *Motives* to quicken you up thereunto.
2. Some Directions and Helps thereunto.

For *Motives*. Firſt conſider, *that wanton, proud, and wicked Thoughts, though they break not forth into Acts, yet are they actual ſins*. Thoughts, though they are *inward*, yet are they the *Acts* of the Soul; and in that they are *evil*, they are *ſinful*. Obſervable is that of *Peter* to *Simon Magus*, Act. 8. 22. *Repent, if peradventure the thoughts of thine heart may be forgiven thee*; as if his evil thoughts had been a greater ſin than all his other wickedneſs.

2. *Evil Thoughts are not only ſinful in themſelves, but they are likewiſe the cauſe of all ſins, the pander of all other luſts; for when Luſt hath conceived, it bringeth forth ſin*, Jam. 1. 15. Luſtful thoughts being conceived in the Heart, they ſoon bring forth ſin, breaking forth into acts of filthineſs and uncleanneſs.

3. *Conſider that the Lord doth as ſtrictly obſerve all inward ſinful thoughts, as he doth the outward acts of ſin*. He is Omniſcient, and knoweth all things; yea, he is the Tryer and Searcher of our hearts, and ſo is privy to every vain and wicked, to every wanton and ambitious thought in our hearts; howſoever men diſcern them not, yet the Lord doth, *Pſal.* 139. 2. ſaith *David*, *Thou knoweſt my thoughts afar off*; that is, God, though far off in the Heavens, yet he ſo far underſtandeth all things, that our very thoughts are known to him; or elſe our thoughts whilſt they are afar off, before they come to be expreſly conceived, are known to him.

4. *Conſider that by our Thoughts eſpecially will the Lord judge us*

at

at the laſt day: Rom. 2. 16. *God hath appointed a day wherein he will judge the ſecrets of men by Jeſus Chriſt.* Where by *ſecrets of men* may be meant, as their outward ſins ſecretly committed, ſo alſo the inward ſecret thoughts of their hearts; then muſt we be accountable to God for our *evil thoughts*, as well as for our *evil works*; yea, for our *vain and idle thoughts*, as well as for our *vain and idle words*. Then the ſwarms of our vain, proud, wanton, worldly thoughts ſhall be diſcovered, and laid open to our Eternal ſhame before God, Angels, and Men, without true and unfeigned Repentance.

5. *Evil thoughts, without ſincere Repentance, will ſink our Souls to Hell.* Such of you therefore as make no Conſcience of your thoughts, but delight your ſelves in vain, wicked thoughts, and that impenitently, how can you eſcape the vengeance of Hell?

I deny not but the beſt men, through the remainder of Corruption in them, are ſubject to vain, worldly, wanton, and ambitious thoughts, yea, ſometimes to blaſphemous and Atheiſtical thoughts; but theſe are their grief and their burden, againſt which they ſtrive, and for which they earneſtly beg pardon, and therefore ſhall not be laid to their Condemnation.

Thus you ſee the Scripture makes it a neceſſary part of Godlineſs to be watchful over our Thoughts: and queſtionleſs he that is not godly in his Thoughts, is not truly Godly in his Actions. Thoughts ſhew what a man is, as much as his words and actions do; *For as he thinketh in his heart, ſo is he*, Prov. 23. 7. If therefore thou art truly watchful over thy Thoughts, not allowing thy ſelf in any proud, wanton, wicked thought, it is a comfortable Evidence of the Truth of Grace in thee, and of the uprightneſs and ſincerity of thine heart unto God.

The Helps and Directions are theſe:

1. *Be ſure thou do not make too much of thoſe vain, worldly, wanton thoughts, which do either ariſe from thine own corrupt heart, or are caſt in by Satan.* I mean, do not revolve them in thy mind by muſing and meditating on them with delight; for if ſo, thou art in danger to be inſnared by them.

2. *With deteſtation ſpeedily reject them, and caſt them out of thine heart.* As in thy Judgment thou canſt not but condemn them as baſe and wicked, ſo in thy affections abhorr and deteſt them, yea, reject and caſt them away as abominable: They are eaſilyeſt and ſafelyeſt reſiſted in their entrance; and their continuance will tend to thy ruine.

3. *So ſoon as any vain and wicked thoughts begin to ariſe in thine heart,*

heart, fix thy meditation upon good thoughts, eſpecially ſuch as are contrary thereunto. Thus when vain thoughts begin to ariſe in thine heart, ſtrive to put them out, by fixing thy Meditation upon ſome ſerious matter. When earthly worldly thoughts begin to ſtir, fix thy Meditation upon ſome ſpiritual and heavenly thoughts. When luſtful and unclean thoughts begin to ariſe, fix thy Meditation upon ſame holy and heavenly ſubject, think of the excellency and neceſſity of holineſs, without *which no man ſhall ſee the Lord*, Heb. 12. 14.

4. *Humble thy ſelf for all thy vain and wicked thoughts of what ſort or kind ſoever. If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thine hand upon thy mouth.* Prov. 30. 32. That is, whether thou haſt *done fooliſhly*, or *thought evil*, humble thy ſelf before God for the ſame; which is there meant, by *laying thy hand upon thy mouth.* And know aſſuredly that unleſs thou here humble thy ſelf unfeignedly for thy vain and ſinful thoughts, thou ſhalt full dearly anſwer for them hereafter at the dreadful day of Judgment, when all the thoughts of thine heart ſhall be brought to light

5. *Be earneſt with God in Prayer*, that he would be pleaſed as to ſuppreſs and keep down all vain, worldly, wanton thoughts from riſing in thine heart; ſo that he would rebuke Satan, and reſtrain his malice, that he may not caſt his helliſh thoughts into thine heart; or at leaſt that he would enable thee to quench them at their firſt entrance. This courſe did the Apoſtle St. *Paul* take in the like caſe; as 2 *Cor.* 12. 7, 8.

CHAP. VII.

Of Watchfulneſs over our Words.

AS thou muſt watch over thy Thoughts, ſo likewiſe over thy *Words*, Pſal. 34. 13. *Keep thy tongue from evil, and thy lips from ſpeaking guile.* What the Pſalmiſt commended to others, we find he practiſed himſelf, Pſal. 39. 1. *I ſaid, I will take heed to my ways, that I ſin not with my Tongue.* If *David*, whoſe Tongue and heart were continually prepared to praiſe the Lord, reſolved with himſelf to keep a ſtrict watch over his tongue, how much more ought we, who are apt to utter ſo many vain and idle, yea wicked and prophane ſpeeches? For your help therein, take theſe few *Directions.*

1. *Avoid all unchaſt ſpeeches, and unſavoury diſcourſes, which ar-*

gue a corrupt heart: For as a *good man out of the good treaſure of his heart, bringeth forth that which is good; ſo an evil man out of the evil treaſure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth ſpeaketh*, Luk. 6, 45. Hereupon ſaith the Apoſtle *James*, Chap. 1. 26. *If any man ſeem Religious, and refraineth not his Tongue, that mans Religion is in vain:* implying, that all the Devotion and Religion that ſuch an one pretends, is meer vanity; it will do him no good, nor ſtand him in any ſtead; it will not ſave his Soul, but he may go to Hell for all his Religion and Profeſſion: Therefore ſaith the Apoſtle, *Epheſ.* 4. 29. *Let no corrupt communication proceed out of your mouths.*

The Corrupt Speeches we ought carefully to avoid, are of ſeveral ſorts, which may be reduced to theſe *Heads.*

I. *Unlawful Swearing*, which is in three reſpects eſpecially.

1. When men ſwear *falſly*, or, as we ſpeak, *forſwear themſelves.* 2. *Impiouſly.* 3. *Raſhly.*

Firſt, They who ſwear *falſly*, whom we call *Perjured perſons*, are ſuch as confirm any thing by Oath againſt their knowledge, or ſwear to do a thing which they intend not; or intend at firſt to do it, yet afterwards are careleſs and negligent in the performance of it.

Theſe falſe Swearers do not only ſin themſelves, but as much as in them is, bring God in compaſs of their ſin, and make him partaker thereof. He is made a *Witneſs*, and an *Approver* of a lye, and therein made like unto the *Devil*, who is the *Father of Lyes*, which is a moſt abominable diſhonour done to the Holy name of God.

2. *To ſwear impiouſly*, is an unlawful Oath, either in regard of the *Matter*, or of the *Form.*

An impious Oath, *in reſpect of the matter*, is by Oath to bind a mans ſelf to do ſome wicked thing; as thoſe *Jews* who bound themſelves with an Oath to kill *Paul*, *Act.* 23. 14. And *Jezabel* who took an Oath to ſlay *Elijah*, 1 *King.* 19. 2. This kind of Oath maketh God a Patron and Approver of wickedneſs.

An Impious Oath, *in reſpect of the form of it*, is, when we ſwear by other things beſides Gods holy Name, as by any Creature, as *Joſeph* by the *Life* of *Pharaoh.*

3. *To ſwear raſhly*, is to ſwear lightly and frequently in our familiar talk and diſcourſe. This though it be a common and ordinary ſin, indeed too too common and ordinary, yet it is a moſt grievous ſin, and a ſin that cryeth loud in the Ears of God for vengeance. The heinouſneſs of this ſin appeareth,

1. *In that Gods name is thereby taken in vain*, which is a direct breach

breach of the Third Commandment; for that forbiddeth us *to take the Name of God in vain*, Exod. 20. 7. Now then is Gods Name taken in vain, when needleſly, without any juſt cauſe, it is uſed by any, againſt which there is a Judgment threatned in the next words, *The Lord will not hold him guiltleſs*, that is, he ſhall not go unpuniſhed.

2. *Swearing in our ordinary Diſcourſe is the very Livery of the Devil, and a Badge of Prophaneneſs.* Eccleſ. 9. 2. *Solomon* maketh it a ſure ſign of a Godly man, *to fear an Oath*; and of a wicked and prophane perſon, *not to fear an Oath*, to make no Conſcience of it. And truly, ordinary Swearing may well be a Badge and note of a prophane perſon, for ſuch an one will make little or no Conſcience of any ſin, who maketh no Conſcience of this ſin of *Swearing*, which is ſo vain and unprofitable a ſin; for the excuſe whereof, the Swearer cannot plead any outward good; neither profit, as the covetous Worldling; nor *Honour* and *Preferment*, as the ambitious perſon; nor *Pleaſure*, as the *Voluptuous*; and therefore we may well conclude, that he who makes no Conſcience of Swearing, will make little Conſcience of any other ſin; *for he that will ſin for nothing, as the Swearer doth, certainly will ſin for ſomething*; Nay, what ſin will not he commit for *Profit*, *Pleaſure*, or *Preferment*, who ſticks not to prophane the holy Name of God for nothing?

II. *Another kind of Corrupt ſpeech is, when Gods holy Titles are upon every light occaſion uſed, and ſo plainly abuſed!* As when any thing ſuddenly happens out, then we preſently ſay, *O Lord*, *O God*, *O Jeſus*. Again, when we would have any thing, then we are apt to ſay, *for Gods ſake do this*, for *Chriſts ſake do that*; and yet with no reverence do we think of *God*, or of *Jeſus*, if we think of them at all, for commonly it is but a phraſe of courſe. To ſay the leaſt of this, it is a direct taking of Gods Name in vain, and ſo maketh us liable to that Curſe, *God will not hold him guiltleſs that taketh his Name in vain*, Exod. 20. 7.

III. *Imprecations both againſt others and our ſelves, is another kind of corrupt ſpeech.* It is too uſual with many to make fearful Imprecations both againſt others, which are ill-beſeeming Chriſtians, and likewiſe againſt themſelves, wiſhing ſome great miſchief againſt themſelves, to confirm their ſpeeches: Methinks ſuch ſhould be afraid leſt God in Judgment ſhould hear them, and juſtly cauſe the Vengeance they call for to fall upon themſelves. Let ſuch remember the *Jews*, who cryed out, *His blood be upon us, and our Children*; and from that day to this, hath it lain heavily upon them.

IV. *Unclean and unchaſt ſpeeches.* Some mens mouths are always full of them, which plainly ſheweth the pollution of their hearts, and how their minds are wholly ſet on luſt.

V. *Idle and vain Diſcourſes, which tend to no good,* Mat. 12. 36. ſaith our Saviour, *Every idle word that men ſhall ſpeak, they ſhall give account thereof in the Day of Judgment*; not only for filthy, unclean and unchaſt ſpeeches, but likewiſe for *idle* words, yea, for *every* idle word. And therefore how doth it concern us to be watchful over our ſelves, as againſt all *filthy* and *unclean* ſpeeches, ſo likewiſe againſt all *idle words?*

Theſe are the kinds of corrupt Speeches, which we ought the more carefully to avoid, in regard of the hainouſneſs of them.

II. *Accuſtom your ſelves to holy Conference, and good communication.* It is not ſufficient to abſtain from corrupt Communication, except you accuſtom your ſelves to good Communication. It is a good and gracious ſpeech which commendeth a good and a ſound heart, even as it's *good fruit* which commends a *good Tree.* Chriſtians therefore ought to ſpend that time in ſerious and profitable diſcourſes, which others ſpend in vain and frothy talk.

III. *In all thy Conferences forbear to ſpeak evil of others, or whatſoever may tend to their diſgrace, or diſparagement.* For thou ſhalt be ſure to find others that will be as ready to judge and ſpeak evil of thee, as thou haſt of thy Brother; who will have as little care of thy Credit, as thou haſt had of thy Brothers. Which Argument our Saviour uſeth, Mat. 7. 1. *Judge not, that ye be not judged, for with what judgment ye judge, ye ſhall be judged, and with what meaſure you mete, it ſhall be meaſured to you again.*

IV. *Be not laviſh in your words, but ſparing in your ſpeech.* Jam. 1. 19. *Let every man be ſwift to hear, ſlow to ſpeak.* We oftner repent of our ſpeaking, than of being ſilent. Truſt no man with that, which if ever it be diſcovered, may greatly prejudice thee; for he who is now a Friend, may hereafter prove an Enemy, and diſcover; eſpecially reveal no ſecret to him whom thou knoweſt to affect others more than thy ſelf, for he cannot conceal it from them. What thou wouldſt not have told to others, tell no body; for if thou canſt not, why ſhouldſt thou think another will conceal what concerns thee.

V. *Be well adviſed before thou ſpeakeſt*; for oftentimes many mens tongues do over-run, and out-ſtrip their wits. But do thou fore-think, whether that thou be about to ſpeak be ſuitable

able and ſeaſonable, and let not thy Tongue run before thy Mind.

VI. *Let your ordinary ſpeech be plain, without Oaths, and Imprecations; yea, without all vain aſſeverations, and Proteſtations.* Mat. 5. 37. *Let your Communication be yea, yea, and nay, nay.* that is, let it be plain, and naked, *for whatſoever is more than theſe,* that is, whoſoever exceedeth a ſimple Affirmation, or Negation, *cometh of evil*: In the *Greek* it is ἐκ τοῦ πονηροῦ, that is, *of the evil one, the Devil.*

VII. *In all your Conferences ſpeak nothing but the Truth,* Epheſ. 4. 25. *Wherefore putting away lying, ſpeak every man truth with his Neighbour.* Though lying be a ſin common amongſt all ſorts of people, not only Children, but alſo grown Men and Women, as in their ordinary diſcourſe, ſo eſpecially in their Trading; (wherein what more ordinary than lying and diſſembling?) yet it is a moſt hainous ſin, as will appear by a due conſideration of theſe particulars.

1. *It is a ſin againſt knowledge and conſcience,* it cannot ignorantly be committed, for ignorance is againſt the nature of a lye; The word in *Latin* to lye, is as much as to ſpeak againſt ones mind and knowledge, *Mentiri eſt contra mentem ire.*

2. *It is moſt agreeable to the Devils nature*; ſo that a lying ſpirit is a Diabolical ſpirit, and a Lyar carrieth the very Image and picture of the Devil, who is the *Father of Lyes*, Joh. 8. 44.

3. *It pulleth down Gods fearful Judgment and Vengeance, and that both temporal in this World, and Eternal in the World to come.* For proof whereof obſerve in general what *David* ſaith, *Pſal.* 5. 6. *God will deſtroy all that ſpeak lyes.* More particularly, for *Temporal Judgments* in this World, the Prophet *Hoſea*, Ch. 4. 2. reckons up Lying amongſt thoſe groſs ſins, which cauſed God to ſend Famine, Plague, Sword, Captivity, and other like Judgments on the *Iſraelites.* For *Eternal Judgments*, we find them likewiſe threatned againſt this ſin: As in *Revel.* 21. 27. *Lying* is there reckoned amongſt thoſe ſins which bar us out of Heaven. And *Rev.* 21. 8. It is reckoned amongſt thoſe ſins which thruſt us into Hell. *But the fearful, and unbelieving, and murtherers, and Whore-mongers, and Sorcerers, and Idolaters, and Lyars, ſhall have their portion in the lake which burneth with fire and brimſtone.* Here we may farther obſerve, amongſt what hainous and capital ſinners *Lyars* are reckoned, even amongſt *Murtherers*, *Whoremongers*, &c. which ſhews the hainouſneſs of Lying.

VIII. *Pray unto God to ſanctifie your ſpeech, and to direct it by his holy Spirit, that it may tend, as to the glory of his Name,* ſo to

the *good both of the Speaker and Hearer.* All our endeavours are nothing with God; and therefore we had need go unto him by Prayer, ſo to ſanctifie our words and ſpeeches, that they may tend to the good of others, and miniſter Grace to the Hearers.

IX. *Call your ſelves to an account every Evening*, and ask your ſelves what evil you have ſpoken that day. Your firſt care muſt be for preventing the ſin, ſaying as *David*, Pſal. 39. 1. *I ſaid I will take heed to my ways, that I offend not with my Tongue:* But your next care muſt be to repent of the faults which you commit, and to judge your ſelves for them and return.

CHAP. VIII.

Of Watchfulneſs over our Actions.

SEE that thou maintain a ſpecial watchfulneſs over all thy *Ways* and *Actions:* To this end;

1. *Make Gods Word the Rule of all thy Actions: For as many as walk according to that Rule, Peace be on them, and Mercy,* Gal. 6. 16.

II. *Propound Gods Glory as the chief end and aim of all thine Actions. Whatſoever you do, do all to the Glory of God,* that God may be thereby glorifyed, 1 *Cor.* 10. 31. This is that glorious End for which you ſhould ſpend your ſtrength and time, and lay out your ſelves to the utmoſt: For,

1. *Without this your beſt Actions, your moſt Religious Exerciſes find no acceptance with God.*

2. *This puts a value and price upon all your Actions, the more they aim at this end, the better they are, the more pleaſing to God.* I grant it is impoſſible for a man in this life, actually to aim at, and intend the glory of God in every thing that he doth, yet ought he ſincerely to endeavour after it.

I deny not but other ends may creep into thine heart, and ſteal into the performance of thy beſt actions, as thine own profit, applauſe and the like: But know for thy comfort, that the Lord looketh more to the general bent of thine heart, and frame of thy ſpirit in what thou doeſt, than upon any particular baſe and by-end, which ſometimes creepeth and ſtealeth into thine heart; and will reckon with thee according to the general purpoſe and aim of thine heart, and not according to ſome particular end and aim which hath crept in unawares through the corruption of thine heart.

III. *Be*

III. *Be ſure thou commend all thine Actions and buſineſſes unto God by Prayer*; not enterprizing any thing without ſeeking direction, aſſiſtance, and a bleſſing from him. *It is vain for you to riſe up early, to ſit up late, and eat the bread of ſorrow*, unleſs the Lord put to his helping hand, and come in with a bleſſing, which is obtained chiefly by Prayer. And queſtionleſs one ſpecial reaſon why many find not that ſucceſs in their buſineſs which they deſire, is, becauſe they have not firſt commended them unto God by Prayer.

IV. *Having commended thy buſineſs unto God by Prayer, be careful in the uſe of means for the furthering thereof.* For where God hath appointed the End, he hath appointed the Means thereunto; and therefore to think to obtain the one without the other, were preſumption in an high degree. But herein take theſe two Cautions.

1. *Be ſure the means thou uſeſt be lawful*; never think to thrive by unlawful means; that will not in the end prove *gain*, which is got by the loſs of thy Soul. *What ſhall it profit a man if he ſhall gain the whole world and loſe his own Soul.* Mark 8. 36. *Cave itaque ne dum acquiras pecuniam, perdas animam.* Aug. de Temp.

2. *Uſe the means as means, and ſet them not in the room of God*, by placing thy confidence in them, which is the way to blaſt all thy hopes.

V. *Set God always before thee, and ever walk as in his ſight and preſence*, Gen. 17. 1. which will be a ſpecial means to keep and reſtrain thee from many ſins. This we read kept *Joſeph* from yielding to the wanton ſolicitations of his *Miſtreſs*, though he had the opportunity of privacy: *How can I*, ſaith he, *do this great wickedneſs, and ſin againſt God?* It was the apprehenſion of Gods All-ſeeing preſence, that preſerved him from cloſing with the inordinate affection of his Miſtreſs. Yea, nothing more keeps up the life of Godlineſs, than a conſtant aw of God, and of his All-ſeeing preſence about us, whereſoever we are, and whatſoever we are doing.

CHAP. IX.

Of Watchfulneſs againſt Sin, and the ſeveral kinds thereof.

KEep *a continual watch againſt ſin in general, not bearing with thy ſelf in the willing practice of any known evil.* In vain doſt thou expect any true peace in thy Soul, ſo long as thou retaineſt and favoureſt any one ſin in thy ſelf againſt thy Conſcience; for as ſin hinders Communion with God, ſo communication from God.

For the better avoiding ſin, obſerve theſe Directions.

1. *Carefully ſhun all the occaſions and means which may allure and draw thee unto ſin.* It is impoſſible to eſchew the one without the other. It is not poſſible that he who is inclined to Drunkenneſs ſhould abſtain from it, if he avoid not the places and company of Drunkards: Neither is it poſſible for him that is wanton and laſcivious, to abſtain from filthineſs and uncleanneſs, if he frequent unchaſt Company, and pamper himſelf in Gluttony and Drunkenneſs.

2. *If thou art aſſaulted, reſiſt ſin in the beginning.* Do not dally with Temptations, as the *Fly* with the flame of a Candle, leſt thou be burnt before thou be aware; but withſtand the firſt beginnings of ſin.

3. *If thou beeſt overtaken with any ſin, labour to recover thy ſelf with all poſſible ſpeed, by true and unfeigned Repentance, and a freſh recourſe to the Blood of Chriſt, and a ſincere engaging to a greater watchfulneſs over thy ſelf for the time to come.* Be ſure thou do not live, nor lye impenitently in the practice of any ſin againſt thy Conſcience, for ſo long thou weareſt the Devils Livery, and art a ſtranger to true Peace.

4. *Being recovered, take heed of relapſing.* A relapſe is dangerous in bodily diſeaſes, much more in ſpiritual: Chriſt therefore gave this advice to the poor Cripple whom he healed at the Pool of *Bethesda*, *Sin no more, leſt a worſe thing come unto thee*, John 5. 14.

5. *Carefully avoid the ſociety and company of wicked men:* I mean all intimate ſociety, and needleſs familiarity with them, they being the Devils Inſtruments to ſolicite unto all manner of ſin and wickedneſs. So that though they do not find thee like unto them-

themſelves, yet if thou frequently conſort with them, they will ſoon make thee ſuch, *Prov.* 13. 20.

6. *Conſideration of the fearful iſſue and ſad conſequence of ſin, would be a ſpecial means to keep thee from ſin.* Queſtionleſs one chief reaſon why ſo many men and women live in the wilful practice of known ſins, is want of conſideration. Did they ſometimes ſeriouſly weigh and conſider with themſelves, what is like to be the iſſue of their ſins, what will become of their precious and immortal Souls to all eternity, ſhould they go on in their ungodly courſes: Did they lay it ſeriouſly to heart what a folly and madneſs it is in them to venture the loſs of God, of Chriſt, and Heaven, and run the hazard of ſuffering everlaſting burning with the Devils and damned in Hell, and all for a little profit, or the ſatisfying a fleſhly luſt, the pleaſure whereof is but for a moment: Certainly they would hate and abhor their ſins, yea and caſt them away with indignation.

II. As thou muſt watch againſt ſin in general, ſo likewiſe againſt the ſeveral kinds and ſorts of ſins. As,

1. *Againſt thy beloved ſin.* There is none of us all, but we have in us our darling and beloved ſin, *peccatum in deliciis*, as S. *Auſtin* calls it, our own Idol, (as I may ſay) whereunto we many times do ſervice, to the great offence of Almighty God.

For the better diſcovery whereof, take theſe few *Directions.*

1. *Obſerve which way the ſtream of thy thoughts run, eſpecially thy morning thoughts:* For whatſoever thy beloved ſin is, upon that will thy morning thoughts moſt hover. This is a ſure rule, *Every man is what he is moſt in the morning.* As he that is ſpiritual hath his Morning-Thoughts upon God, or upon ſome ſpiritual and heavenly ſubject; ſo he that is Worldly hath his Morning thoughts upon the World; and he that is Unclean, hath his Morning thoughts about the ſatisfying of his carnal Luſts.

2. *Obſerve ſeriouſly what ſin it is thy Conſcience doth moſt and chiefly check thee for, eſpecially in time of Affliction:* For Conſcience being then awakened, will moſt of all check thee for thy beloved ſin.

3. *Obſerve what ſin it is that thou haſt leaſt power to reſiſt*, and with which thou art oftenеſt and eaſilieſt overcome, notwithſtanding thy Conſcience checks thee for the ſame. Thou haſt hereupon good ground to conclude that to be thy beloved ſin.

4. *Obſerve what it is thou thinkeſt upon with greateſt delight:* If the thoughts of thine Eſtate, and of encreaſing the ſame be

pleaſing

pleaſing and delightful unto thee, then thou haſt cauſe to ſuſpect Covetouſneſs to be thy beloved ſin. If thoughts of fleſhly pleaſure tickle thee with delight, then thou haſt cauſe to ſuſpect *Uncleanneſs* to be thy *Dalilah*, and beloved ſin; or whatſoever ſin it is thou thinkeſt on with greateſt delight.

Having found out thy beloved ſin, thou muſt eſpecially watch againſt that, leſt thou be ſurprized by it.

1. *Becauſe this ſin is ſo ſweet and delightful to a ſinner, that he doth very hardly part with it:* Therefore it may fitly be called, *the ſin that hangeth ſo faſt on us*, being not eaſily caſt off, *Heb.* 12. 1. and *Mat.* 5. 29, 30. our Saviour calls our parting with our beloved ſin, *a plucking out of our right eye*, and *a cutting off of our right hand*: For, ſaith he, *If thy right Eye offend thee, pluck it out, and caſt it from thee; and if thy right Hand offend thee, cut it off, and caſt it from thee*, &c. Which words are not literally to be taken, for then they are againſt the ſixth Commandment, but *Metaphorically*; the *Eye* and the *Hand* being there put for our *boſom and beloved ſin.* So that the meaning of the words ſeemeth to be this; if thy luſt or ſin be as dear to thee as thy *right Eye*, yet pluck it out by Mortification, and caſt it from thee. Or if thy ſin be as profitable to thee as thy *right hand*, whereby thou getteſt thy living, yet cut it off by Mortification, and caſt it from thee; for it is better to mortifie thy deareſt ſin, thy darling Luſt, than that thy whole man ſhould periſh.

2. *One beloved Luſt in the boſom ſo alienates the heart, that it cannot love Chriſt as it ſhould:* As one ſtranger in the boſom of the Wife ſo takes up her affection, that ſhe cannot love her Husband as ſhe ought. We read in the *Evangeliſts*, that one *covetous* luſt in *Judas*, one *inceſtuous* luſt in *Herod*, one *worldly* luſt in the *Rich man*, was of ſtrength enough to hold each of them from Chriſt. As therefore thou deſireſt an Intereſt in Chriſt, maintain an eſpecial watch againſt thy beloved ſin, that that may not draw thine Heart off from him.

1. For *Remedies* againſt a *beloved* ſin, take theſe:

1. *Steep thy thoughts in a ſerious Meditation of the bitter fruits and dreadful effects thereof:* Though thy ſin may be ſweet in the acting and committing thereof, yet it will be bitterneſs in the end. For one of theſe two things muſt needs follow thereupon, either the bitterneſs of Repentance, or the bitterneſs of Puniſhment. So that let the beſt come of ſin that can come, that thou ſavingly repent thereof, yet bitter ſorrows, bitter tears, and bitter mournings are the iſſues of it: But if thy ſin be not repented of, then comes the bitterneſs of Death, and con-

condemnation with the Devils and Damned in Hell-fire to all Eternity. We have a common ſaying amongſt us, *Sweet meat muſt have ſowre ſawce.* Thus ſtrong drink which goeth down merrily, will be bitterneſs in the end, according to that of the Prophet *Iſaiah*, Chap. 24. 9. *Strong drink ſhall be bitter to them that drink it*; that is, it ſhall be turned into bitterneſs. And *Solomon* deſcribing the *Harlot*, (*Prov.* 5. 4. with the contentments which ſhe offers,) concludes, *Her end is bitter as wormwood*; not only her own end, but likewiſe the end whereunto ſhe bringeth others; and as it follows, *Her feet go down to death*; that is, ſhe carries her ſelf, and others that follow her, headlong into that burning Lake, where the fire of Luſt will be turned into the fire of Hell, without true and unfeigned Repentance. When therefore thou art tempted to any ſin, reaſon thus with thy ſelf: If I yield to this Temptation, and thereby gratifie my Luſt, either I ſhall repent, or not; if I do not repent, I ſhall be damned; if I do repent, it will coſt me much more bitter ſorrows and mournings than I ſhall find pleaſure and delight in the acting of it. O then what egregious folly and madneſs muſt it needs be in any, for the enjoyment of a ſhort tranſient pleaſure here, to implunge themſelves Body and Soul into everlaſting burnings!

2. *Have frequent recourſe unto God by Prayer.* It is Gods Power that muſt ſupport thee againſt the power of thy beloved Luſt; and it is Prayer that muſt procure his power. But let thy Prayer be, as ſincere, ſo fervent, for *it is the fervent Prayer only that is effectual.* This was the courſe which St. *Paul* took when he was troubled with that *thorn in the fleſh*, whereof he complains, 2 *Cor.* 12. 7, 8. which many Judicious Expoſitors underſtand to be ſome luſtful motion and inclination which he found in himſelf; *For this he beſought the Lord thrice, that it might depart from him*; that is, he prayed oftentimes to be rid of it; and thereby he obtained, though not a full deliverance from it, yet ſtrength ſufficient to Maſter it, ſo as it had not dominion over him; for he received this comfortable anſwer, *My Grace ſhall be ſufficient for thee*; ſufficient for thy deliverance in due time; ſufficient in the mean time for thy ſupportance. And queſtionleſs one ſpecial reaſon why ſo many complain of the ſtrength and prevalency of their beloved luſt, that it doth even rule and reign in them, is, becauſe they do not Pray unto God in the Name of Chriſt ſo heartily againſt it as they ſhould; which if they did, they would feel and find the Grace of God ſufficient for their ſupportance and deliverance.

II. *Thou*

II. *Thou muſt with as great care and circumſpection watch againſt ſecret ſins, as againſt open and publick*; making Conſcience of ſinning in *ſecret*, even when thou haſt opportunity of privacy for the acting and committing of them.

1. *Becauſe we are more apt to fall into ſecret, than into open and publick ſins.* If we can hide our ſins from the eyes and knowledge of men, we are apt to think all is well and ſafe; and thereupon encourage our ſelves to ſin in ſecret: Therefore the *Murtherer* and *Adulterer* are brought in by *Job*, imboldning themſelves, ſaying, *No Eye ſeeth us*, Job 24. 14.

2. *Howſoever we may hide our ſecret ſins from the Eyes of Men, yet it is impoſſible to hide them from the All-ſeeing Eye of God*, who ſeeth all himſelf, unſeen of any; *being preſent in all places, beholding both the evil and the good*, Prov. 15. 3. *David's* Murther and Adultery were carried on very ſecretly, yet were they viſible to the Eyes of God: *Thou didſt it ſecretly*, ſaid God, *but I will puniſh thee openly. If thou wilt ſin ſecretly*, ſaith *Auguſtine*, (*quære ubi te non videat, & fac quod vis*,) ſeek out a place where he ſeeth thee not, and there do what thou wilt. But ſeeing God is preſent in all places, it is impoſſible thou ſhouldſt hide thy ſins from his All-ſeeing Eye.

3. *As God here ſeeth and taketh notice of thy moſt ſecret ſins, ſo he will one day or other diſcover thoſe deeds of darkneſs, to thy great confuſion, without true Repentance*; if not here in this life, yet at the day of Judgment, when our moſt ſecret ſins ſhall be diſcovered to the view of all, *Eccleſ.* 12. 14. *God will bring every work into Judgment, with every ſecret thing, whether it be good, or whether it be evil.* Then all thy ſecret ſins ſhall be diſcovered to Angels, Men and Devils, thy ſecret Uncleanneſs and cloſe Adultery, thy pilferings and ſtealings, thy falſe weights and meaſures ſhall be brought to the view of all, to thine Eternal ſhame and confuſion. Were our Hearts thorowly poſſeſſed herewith, Oh how watchful would it make us over our ſelves in ſecret, and fearful to adventure upon any ſin, though we have the opportunity of privacy for the acting of it!

III. *Thou muſt be watchful againſt the leaſt ſin*, not eſteeming any ſin ſo ſmall and venial, as that thou may'ſt ſafely give it entertainment, and continue in it without true and unfeigned Repentance; and that for theſe Reaſons.

1. *By the leaſt ſin the Law of God is tranſgreſſed, his Juſtice violated, and his Wrath provoked:* And therefore far be it from us to account that ſin *little*, which is committed againſt a God of *Infinite Majeſty:* Whereupon ſaith St. *Auguſtine*, *Ne conſideres quod*

quod parva ſint peccata, ſed quod magnus ſit Deus cui diſplicent, Aug. *de Pœnitent. vera & falſa*, cap. 8. Do not conſider the ſmallneſs of thy ſins, but the greatneſs of God, who is diſpleaſed and provoked by them.

2. *Little ſins are apt to make way for greater:* Who ſees not by daily experience, that unclean thoughts and filthy words draw many on to unclean actions? Yea, as *Juſtin* reports of *Ninus* his Victories, how *every Victory was a means of another Conqueſt:* ſo every ſmall ſin is a means and way to a greater. And this muſt needs be ſo, becauſe God in his juſt Judgment doth uſually puniſh ſin with ſin; I mean, God doth many times puniſh ſome mens leſſer ſins, by leaving them ſo to themſelves, and to the corruption of their own wicked hearts, that they break forth into the acting and committing of groſſer ſins. The beſt means therefore for a man to keep himſelf from great and hainous ſins, is to be watchful againſt ſmaller ſins, and to make Conſcience of them.

3. *The leaſt ſin cannot be expiated nor pardoned without the precious Blood of the Son of God:* That expreſſion of the Apoſtle is obſervable, *Chriſt was delivered to death for our offences*, Rom. 4. 25. The word in the *Greek*, διὰ τὰ παραπτώματα, tranſlated *offences*, ſignifieth properly *our ſlips*; implying, that our ſmalleſt ſins could not be expiated without the bloody death of Jeſus Chriſt. Oh let not us overlightly account of that for which Chriſt paid ſo dear a price as his own moſt precious Blood.

CHAP. X.

Of our Behaviour at Meals.

CONſidering our Adverſary the Devil layeth in every place Baits and Snares to intrap us, and eſpecially at our Tables; therefore it concerns us in a ſpecial manner to be watchful over our ſelves at Meals: To that end,

1. *Forget not to pray unto God for a Bleſſing on the Creatures, whereof thou art to partake.* For as the Apoſtle ſpeaketh, 1 *Tim.* 4. 4, 5. *Every Creature of God is good, being ſanctified by the Word of God and Prayer: By the Word*, as it doth ſhew, and warrant our right thereunto; and by *Prayer*, as it is a means appointed by God for obtaining his bleſſing upon his Creatures, without which they will do us little good: for *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God*, Mat.

Mat. 4. 1. that is, Bread doth not nouriſh by its own power, but by the appointment and bleſſing of God. And therefore it was the uſual practice of our Saviour to lift up his eyes and crave a Bleſſing upon the Creatures, before he did partake of them; which hath been the uſual practice of the Saints and people of God, before and ſince Chriſts time, 1 *Sam.* 9. 13. and *Act.* 27. 30. Having therefore ſuch worthy Patterns and Preſidents, follow them, not daring to partake of any of Gods good Creatures, 'till thou haſt lifted up thine Heart to God, and craved his bleſſing upon them; for otherwiſe how juſtly mighteſt thou expect from God a Curſe rather than a Bleſſing: The Creatures on thy Table are Gods Creatures, and therefore thou muſt needs be more bold than welcome, if thou make uſe of them without asking his leave.

II. *Eat as in the preſence of God*, who is ever preſent with us whereſoever we are; as in our Beds, ſo at our Boards, eying and obſerving all onr Actions. It will be therefore thy wiſdom, whereſoever thou art, to carry thy ſelf as in his ſight and preſence, eſpecially at thy Meals, when thou art moſt apt to forget God, and to give out thy ſelf to the Creature, and to the ſatisfying of thy carnal Luſt and Appetite.

III. *In Eating and Drinking, ſeaſon thy Heart with theſe, and the like Meditations.*

1. *Of the goodneſs and ſweetneſs of God in his Creatures*; elſe we ſhall make no better uſe of them than the bruit Beaſts. Think therefore with thy ſelf, Oh how ſweet and good is God, who hath put ſuch ſweetneſs into his Creatures! If the Streams be ſo refreſhing and ſatisfying, Oh what refreſhment and ſatisfaction is there in God, the Fountain of all our mercies and enjoyments! If Bread be ſo ſavoury to an hungry Body, Oh how ſweet and ſavoury is Jeſus Chriſt, the Bread of Life, to an hungry Soul!

2. *Of the Bounty of God in providing ſo plentifully for thee, when many of thy Betters (in ſome reſpects) are deſtitute of ordinary Proviſion, and would be glad of the Reverſion of thy Trencher.* Say with thy ſelf, What, and who am I, that I ſhould abound, when ſo many are in want? that I ſhould be full, when ſo many good Chriſtians have not wherewithal to ſatisfie their hunger? Oh what thanks do I owe unto God for ſuch ſingular Mercies! And Oh that I could expreſs my thankfulneſs, by living to his praiſe and glory! Thus whilſt thou art feeding thy body, mayſt thou delight thy Soul in the goodneſs and bounty of God.

3. *Of*

3. *Of thine own unworthineſs of the leaſt of Gods Mercies*, even of a crumb of Bread, or drop of Drink, and that if God ſhould deal with thee according to thy deſervings, he might juſtly ſtrip thee of all thy comforts.

4. *Of thine own Mortality.* As *Joſeph* of *Arimathea* had his Tomb in his Garden, to ſeaſon his delights with the Meditation of his death; ſo ſhouldſt thou, in thy greateſt delights, let out thine heart in a ſerious Meditation of thine own Mortality. For this end, the *Ægyptians* had a Deaths-head brought into their preſence, when they were feaſting, even to mind them of their latter end.

IV. *Seaſon and ſanctifie your Meals with ſpiritual communication, at leaſt uſeful diſcourſes, that thy Soul, as well as thy Body may be fed and nouriſhed.* To this end, take occaſion to raiſe up both thine own heart, and the hearts of ſuch as are with thee, to an affectionate remembrance of God, by whoſe goodneſs and bounty thou enjoyeſt what is ſet before thee, that thereby thine heart may be inflamed with a greater love unto him. We read in the *Evangeliſts*, that it was Chriſts uſual practice at Meals to fall into ſuch diſcourſes as tended to the ſpiritual good of thoſe with whom he ſate, Miniſtring Grace to the hearers: Whoſe example herein is worthy our Chriſtian imitation. And in regard of your great backwardneſs unto, and barrenneſs in ſpiritual diſcourſes, that you cannot ſuddenly find out any fit matter for them, it will be a point of ſpiritual wiſdom in you, before hand to think of ſome ſeaſonable, ſavoury Heads, whereon to diſcourſe at Meals, which may tend to the good and edification of others; and reſolve to embrace every opportunity, that is by any offered to you for good diſcourſe. I deny not but you may lawfully at Meals diſcourſe, as of News, ſo of Civil Matters, and of your own affairs, and the like; yet you ſhall do well to ſeaſon your Civil and Moral diſcourſes, with ſome ſpiritual and ſavoury expreſſions, dropping ſomething of the Mercy, goodneſs and bounty of God, at every Meal.

V. *Uſe the good Creatures of God ſoberly and moderately, not to Gluttonny and Exceſs.* Though no certain proportion of food can be preſcribed to men, in regard that all are not of a like Age and Conſtitution, neither have all like Stomachs; yet this is a certain truth, for a man to eat and drink ſo much as to oppreſs nature, and to indiſpoſe him either to the ſervice of God, or to the duties of his calling, is a degree of intemperance, which in time will prove very prejudicial to his health, breeding manifold diſeaſes in his body (by filling it with Crudities, and dangerous

gerous obſtructions) as the Stone, Stoppage of Urine, the Wind-Chollick, Gout, Scurvy, Surfeits, Feavers, and the like: Yea intemperance in Diet doth likewiſe weaken the Memory, dull the Wit and Underſtanding, ſtupifie and decay the Senſes, and furiouſly provoke to luſt.

Many, I know, do uſually eat more than is meet, out of a deſire of Growth and Nouriſhment, whereas in truth much feeding hinders them both; for they proceed not from the abundance we eat, but from a good digeſtion of what we eat, and perfect diſtribution thereof; both which are much obſtructed by exceſſive feeding.

But if thine health will not prevail with thee to be temperate in eating, conſider that thereby thou wilt find more pleaſure in thy food: For that pleaſure muſt needs be greateſt, which is moſt natural; and ſuch is the temperate Mans; whoſe appetite to his Meat, through his ſpare feeding is kept freſh to the laſt, and conſequently his delight; whereas the Glutton naturally finds no appetite, but is fain to force it by Sawces. So that the temperate Man finds more ſweetneſs in his ordinary fare, than the intemperate in his greateſt dainties.

In thy eating, there are two Rules worthy thy obſervation.

1. *To leave with an Appetite*, whereby the Stomach will the better digeſt what it receiveth.

2. *To feed ſo moderately that thou be neither unfit for the labour of thy body, not for the imployment of thy mind.* Such therefore as after Meals do find an oppreſſive dulneſs and indiſpoſition to any buſineſs, may juſtly ſuſpect, that they have exceeded the bounds of temperance, and perverted the end of feeding, which is not to oppreſs, but to refreſh the Spirits, and make the body more vigorous and active. And queſtionleſs to accuſtom thy ſelf to a plain ſimple Dyet; as it is the moſt healthful, ſo the beſt remedy againſt intemperance.

VI. *Fail not to give thanks after Meals, for that comfortable refreſhment you have found from the Creatures.* This the Lord gave in ſpecial command unto his people, Deut. 8. 10. *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God.* Yea, we read that the *Heatheniſh Idolaters* at their Feaſts, were accuſtomed to praiſe their falſe gods; for it is ſaid, Dan. 5. 4. *They drank Wine, and praiſed the Gods of gold, and of ſilver, and of braſs, of iron, of wood, and of ſtone.* Is it not then a wonderful ſhame for Chriſtians, after their Meals, not to praiſe the true God, from whom we receive all the good things we do enjoy?

CHAP.

CHAP. XI.

Of Sports and Recreations.

AS *you ought to be watchful over your ſelves at Meals, ſo likewiſe at your Recreations.* For though ſome Recreations are lawful, yet are we generally apt to abuſe them into Licentiouſneſs, and to adventure upon all manner of Sports and Recreations, without any difference; therefore I ſhall ſhew you,

1. What kind of Sports which are uſed for Recreations, are unlawful.

2. How thoſe which are in their kind lawful, are abuſed, and ſo made unlawful.

Unlawful Sports and Recreations may be brought to theſe Heads.

1. *All ſuch, wherein neither wit of Mind nor exerciſe of Body is uſed*; as *Dice-play*, and *ſome Games at Cards*: For in them is nothing but an expectation of an uncertain event, wherein neither wit of mind, nor exerciſe of body is uſed; which are the main ends of Sports and Recreations, either for the refreſhing of our minds, or bodies, that we may thereby be the better enabled for the honouring of God in the diſcharge of the duties of our Places and Callings.

2. *Such as bring danger to men*; as of old was fighting with Beaſts, and now Matches at Foot-Ball, fighting at Cudgels, eſpecially fighting with ſharp Weapons, and the like.

3. *Such as declare Gods puniſhment on the Creatures for Mans ſin*: as Bear-baiting, Cock-fighting, and the like; The enmity that is in one Creature againſt another, is a puniſhment on the poor Creatures for Mans ſin; and therefore ought not to be a ground, or matter of ſport and rejoycing unto us, but rather of ſorrow and humiliation.

II. The next thing to be conſidered is, how thoſe ſports, which are in themſelves lawful, are made unlawful by Mens manner of uſing them.

1. *When too much time is ſpent in them*: Recreations ſhould be as Sawces to your Meat, to ſharpen your appetite unto the duties of your Calling; and not to glut your ſelves with them, ſo as to make your ſelves the more unfit, both for the Duties of your Callings, and of Gods ſervice. You muſt know, that the main and principal end of Gods ſending you into the world,

was not to follow your pleaſures, but that you ſhould ſpend your time and ſtrength in the Duties of Gods ſervice, and in the means whereby you may be fitted thereunto. Will it not be more comfort to thee, when thou art dying, to think of the time thou haſt ſpent in the ſervice of God, and in preparing for Eternity, than of that time which thou ſpenteſt in Cards, and Plays, and other vanities?

2. *When Mens Recreations are made a Trade of Merchandize:* As when men play meerly to get Money: That which a man gains by this Traffick, he cannot with a good Conſcience poſſeſs and enjoy: It is not by God given him, becauſe he cometh not to it by lawful means, but is rather as *ſtollen Goods*, over which Gods Curſe hangeth. And as for the Party that loſeth, he alſo is guilty of Theft; for that which he loſeth, he purloyneth from his Wife, Children and Family, if he have any, or if not, from Church, Commonwealth, and Poor. We are not *Lords* of our goods, but *Stewards*, and muſt give an account of them. Oh that all our Gameſters would conſider, what a fearful Reckoning they are to make at the Day of Judgment, not only of their precious time laviſhly mis-ſpent, but alſo of their Eſtates, for the moſt part, wickedly loſt; when in their account there ſhall be found ſo much waſted in Gaming, and ſo little given to the Poor, and Charitable Uſes!

Q. *Is it altogether unlawful to play for Money?*

A. I will not ſay it is altogether unlawful to play for Money, provided that what you play for, be but a ſmall matter, of little value, which is to be meaſured according to the Eſtate and quality of thoſe who play. But how is the Gaming of moſt men the very exerciſe of Covetouſneſs, meerly to win other mens Money!

3. *Lawful Recreations are made unlawful, when they are uſed at unſeaſonable times*; as on days of Humiliation, and on the Sabbath-day; in which time the Lord forbiddeth all men to *ſeek their own pleaſure*, Iſa. 58. 13.

4. *When they are ſo uſed, as they raiſe a mans paſſion unto anger, fury, and the like*; or that they cauſe Swearing, Curſing, Brawling, Quarrelling, with the like evil effects. He that cannot moderate his Paſſion, or rule his Tongue at play, is not fit for it.

CHAP.

CHAP. XII.

Of the Duties of our Calling.

HAve especial regard to the Duties of that particular Calling wherein thou art placed by Gods Providence, in a Conscionable discharge whereof consisteth the very Life and Power of Religion. For thy help therein take these *Directions*.

1. *Begin with God, by seeking unto him by Prayer, as for the pardon of thy sins, and supply of all needful Graces, so for his blessing upon thy lawful pains and endeavours:* For indeed it is his blessing alone that maketh rich, and that causeth any thing we take in hand to thrive and prosper; which *Moses* acknowledgeth, *Deut.* 8. 18. where speaking to the people of *Israel*, he saith, *It is the Lord that giveth thee power to get wealth.*

2. *Be painful and diligent in the Duties of thy Calling*, according to that direction of the Wise man, *Eccles* 9. 10. *Whatsoever thy hand findeth to do, do it with all thy might*; that is, whatsoever works or duties belong unto thee by virtue of thy Calling, do them diligently and industriously; not so much to ingross Wealth, as for necessaries, and competent provision for thy self, Wife and Children. This likewise our Saviour commendeth to us by his own practice; *For*, saith he, *I must work the works of him that sent me, while it is day.* This phrase, ἐργάζεσθαι τὰ ἔργα, *to work the works*, is an *Hebraism*, and implyeth a thorow acting or doing of a thing, and that with all diligence.

For thy incouragement thereunto, know, that diligence in our Callings is usually crowned with Riches and plenty, *Prov.* 13. 14. *The hand of the diligent maketh rich.* And, *Prov.* 13. 14. *The Soul of the diligent shall be made fat*; that is, shall be enriched with outward blessings: And truly it is very rare, but that a blessing doth accompany a diligent hand.

Yet herein care is to be had, lest while you are diligently following the works of your Calling on the one hand, you be not overtaken with Worldlinesse and Covetousnesse on the other. Therefore I shall give you two Cautions.

1. *Be not so diligent in thy particular Calling that thou neglect the duties of thy general Calling as a Christian:* I mean, be not so eager in following thy worldly businesses and employments, that thou neglect thy spiritual business; as thy Morning and Evening Devotions unto God, *&c.* Though thou mayest spend

the greateſt part of every of the ſix days in thy worldly buſineſſes and imployments; yet thou oughteſt to ſpend ſome part of every day in ſpiritual imployments, whereby thy worldly buſineſſes will be the better ſeaſoned and ſanctifyed. When thou comeſt to lye upon thy Death-bed, and lookeſt back into thy life, then that time which hath been taken from thy worldly buſineſſes, and ſpent in Praying, Reading, Hearing, Meditating, and the like, will yield thee moſt comfort.

2. *Labour to be Heavenly minded in Earthly imployments*; to follow worldly buſineſſes with ſpiriritual affections, often lifting up thine Heart unto God in ſome Heavenly Ejaculations. Yea, labour to make ſome improvement of that time, wherein thou art following the works of thy Calling, to ſome ſpiritual advantage, by uſeful Meditations; eſpecially if thy imployments be ſuch as exerciſe the Hand, and not the Head. As thou art eagerly following thy worldly buſineſſes, oft meditate on that excellent ſaying of our Saviour, *Mat.* 8. 36. *What will it profit a man, if he ſhall gain the World, and loſe his own Soul?*

3. *Reſolve and ſtrive to be faithful and ſincere in all the works of thy Calling*; and with a kind of diſdain abhorr to get any thing by wicked and deceitful courſes; as knowing that a little ill got may impoyſon a mans whole Eſtate, and bring a Curſe upon all that he poſſeſſeth; it may prove like the *Eagles fleſh from the Altar, with a Coal in it*, that devoured the whole Neſt.

Let there be therefore *truth* and *equity*, and *plainneſs* in all thy dealings with men, 1 *Theſ.* 4. 6. *Let no man go beyond and defraud his Brother in any matter, becauſe the Lord is the avenger of all ſuch:* But in all our dealings, let us obſerve that *Royal Law*, and *Standard of all Equity*, namely, *To do as we would be done by*; for as our Saviour ſpeaketh, *Mat.* 7. 12. *This is the Law, and the Prophets*; that is, the ſum of that which is in the *Law*, and by the *Prophets* is delivered, concerning our carriage toward our Neighbours, and dealings with them.

Having uſed thine utmoſt diligence in thy lawful Calling, trouble not thy ſelf with carking and diſtruſtful thoughts about the iſſue and ſucceſs of thine endeavours. *Take no thought*, ſaith our Saviour, *Mat.* 6. 31. *What ſhall we eat, or what ſhall we drink, or wherewith ſhall we be cloathed?* The word in the *Greek* tranſlated, *take no thought*, μεριμνᾶν, *quaſi* μερίζειν τὸν νοῦν, implyeth a *carking diſtruſtful thought*, whereby the mind is diſquieted about the iſſue and ſucceſs of our endeavours, which is very unbeſeeming a Chriſtian.

5. *As*

5. *As oft as thou receiveſt any bleſſing from God, forget not to return unto him the praiſe, and the glory thereof*; acknowledging, that whatſoever the means hath been, he is the chief Cauſe and Principal Author of all thoſe benefits and bleſſings which thou enjoyeſt.

CHAP. XIV.

Of our Behaviour in ſecret.

IN regard of the manifold Temptations whereunto we are ſubject, both when we are *by our ſelves alone*, and alſo when we are *in Company with others*: It is our Duty, and will be our Wiſdom, to keep a narrow watch over our ſelves, both in our *ſolitarineſs*, and alſo *in Company*.

Firſt, When *we are alone*, our care muſt be, that we be neither ill imployed, nor idle and unfruitful; but that we be taken up with ſpiritual and heavenly Meditations.

1. *For ſolitarineſs is the Devils opportunity*; which he hath always been careful to imbrace and improve to the utmoſt advantage; as we ſee in *David*, who when he was walking alone upon the roof of his Houſe, then the Devil ſet upon him, tempted him unto Luſt, and prevailed with him. And therefore how doth it concern us to be then eſpecially watchful over our ſelves?

2. *Becauſe we are then in moſt danger to be overtaken and foiled with our own ſinful Luſts*; then are we moſt apt to let out our Hearts in ſpeculative wantonneſs, and contemplative wickedneſs, by feeding our fancies, and pleaſing our ſelves in ambitious, revengeful, laſcivious, and other wicked thoughts. In which reſpect, we ought in our ſolitarineſs carefully to watch over our hearts, being then in greateſt danger of theſe *Spiritual Rapes*.

To this end I ſhall commend that excellent, but too much neglected Duty of *Divine Meditation*, which is two-fold.

1. *Sudden and occaſional.*

2. *Set and deliberate.*

For the Nature of *occaſional* Meditation; *It is a ſudden fixing the mind upon ſome profitable ſubject, occaſioned by ſomething that we ſee or hear.* The which may be done at all times, and in all places, when we are at home about the works of our Calling, or walking abroad. Of this ſudden and occaſional Medi-

tation there may be much uſe, by reaſon of the variety of Objects which preſent themſelves to our view; for every Creature that we behold doth afford unto us plentiful matter of Spiritual and Heavenly Meditation: From each of them we may and ought to take occaſion to meditate of God, and of his Attributes ſhining in them; as his Power, Wiſdom, Goodneſs, and other Attributes.

For *Motives* thereunto, take theſe three.

1. It will be a ſpecial means to keep worldly, wanton thoughts, and idle motions out of thine Heart. For if thou give up thy ſelf to idleneſs, not labouring to poſſeſs thy mind with ſome good and profitable Meditation, thou art ſure to be peſtered with vain and wicked Cogitations.

2. A frequent uſe of occaſional Meditations, will fit thee for ſet and ſolemn Meditation; in that it will both furniſh thee with matter, and prepare thine Heart to commune with God.

3. Hereby thou ſhalt make a right uſe of the Creatures. The Creatures are half loſt unto thee, if thou only imploy them, and not take out ſome ſpiritual Leſſon from them.

Thus much of ſudden and occaſional Meditation.

A word or two of the *ſet, ſolemn, and deliberate Meditation*, in regard there are many excellent Treatiſes publiſhed on that Subject.

I ſhall therefore briefly ſhew you: Firſt, The *Nature* of the Duty. Secondly, Give you ſome *Rules* and *Directions* to be obſerved therein.

I. For the *Nature* of it, what it is; I anſwer, *A ſet and deliberate Meditation, is a ſerious applying of the mind to ſome ſpiritual or heavenly Subject, diſcourſing thereof with thy ſelf to the end thine heart may be warmed, thine affections quickened, and thy reſolutions heightned to a greater love of God, hatred of ſin*, &c.

II. The Directions to be obſerved therein, are theſe:

1. *Let the ſubject matter of thy Meditation be wholly Spiritual and Divine.* Thus any part of the *Scripture* is a fit ſubject for thy Meditation; as alſo *God*, or any of his *Attributes*; as his *Omnipotency, Eternity, Immutability, Omnipreſence, Omniſciency, Holineſs, Wiſdom, Mercy, Juſtice, Love, Faithfulneſs*, and other Excellencies of God: As alſo the bleſſed and happy Eſtate wherein our firſt Parents were created by God, and that miſerable eſtate whereinto they implunged themſelves, and all their poſterity, by their diſobedience againſt God in eating the forbidden fruit, and the ſtate of Redemption by Jeſus Chriſt, and the tranſcendent Love of God in giving his Son for us; and the uncon-

unconceivable love of Chriſt in undergoing a bitter curſed Death for our Redemption.

2. *Let the particular ſubject thou pitcheſt upon for thy Meditation be ſuitable to thy preſent ſtate and condition:* To that end, it will be thy Wiſdom in ſetting upon this Duty, to obſerve the frame and temper of thy Heart. If thou findeſt thine Heart ſad and heavy, then fix thy Meditation upon thy ſins, that ſo thou mayeſt turn thy ſorrow and ſadneſs for outward things into a ſorrow for thy ſins. But if thou findeſt thine Heart lightſome and chearful, then fix thy Meditation on the incomprehenſible love of God, or on the freeneſs of his Grace, or on the bounty of God, eſpecially towards thy ſelf.

3. *Having pitched thy thoughts upon ſome particular ſubject ſuitable to the preſent frame and temper of thine heart, continue thy thoughts upon it, 'till thou haſt found thine heart warmed, and thine affections quickned therewith*; which indeed is the main and principal end of this exerciſe.

4. Theſe things premiſed by way of preparation, fall upon the work it ſelf, which conſiſteth of three particular Heads.

The firſt I may call *Cogitation*, whereby I mean a diſcourſing of the Underſtanding about the ſubject matter pitched upon, a calling to mind of ſeveral truths that belong thereunto. As if the ſubject of thy Meditation be *Death*, then call to mind, and ſeriouſly think, as of the *certainty* of *Death*, ſo alſo of the *uncertainty thereof*, both in regard of the *Place* where, the *Manner* how, and the *Time* when; and then to argue the neceſſity of a continual expectation of, and preparation for Death.

The ſecond is *Application*; to make ſome cloſe Application to thy ſelf of thoſe truths thou haſt called to mind, for the warming of thine Heart, and quickning of thine Affections.

The third and laſt particular is *Reſolution*, a reſolved purpoſe of Heart to do this or that; as if the ſubject matter of thy Meditation hath been *Death*, and finding thine Heart throughly affected with the apprehenſion thereof, eſpecially of the uncertainty of the time of thy Death, reſolve thereupon to be the more careful in embracing every opportunity of doing good, thinking it may be the laſt that will be afforded unto thee; as alſo to live in a continual expectation of, and preparation for Death, by a daily renewing thy peace with God.

CHAP. IX.

Of our Behaviour in Company.

AS thou muſt be watchful over thy ſelf when thou art alone, ſo likewiſe *when thou art in Company*, looking unto thy Behaviour therein; and the rather, becauſe we are generally more apt to tranſgreſs in company, than when we are alone: Therefore I ſhall ſet down ſome Directions to guide thee when thou art in Company.

But firſt it will not be amiſs to premiſe an argument or two, to perſwade thee to make choice of the good and godly, and by no means of wicked and ungodly Perſons for thine ordinary converſe: As alſo a Preparatory Advice or two for the better fitting and preparing of thee to improve thy converſe with men to the beſt ſpiritual advantage.

1. *Therefore highly prize, and earneſtly ſeek the company of ſuch as are godly*, whereby thou wilt find a greater increaſe in thy Piety, Knowledge, Faith, Zeal, and all other Graces. And it may be obſerved, that where the People of God do not Aſſociate themſelves in Holy Communion, there is little thriving in Grace and Godlineſs, though they live under never ſo powerful a Miniſtry.

2. *Avoid, as much as may be, the ſociety of wicked and prophane perſons*, eſpecially ſuch as are ſcoffers at Godlineſs and Religion.

1. Becauſe we are very apt to be corrupted with the contagion of their ſins. 2. We are in danger to be involved in their Temporal Plagues. 3. We ſhall thereby incourage and imbolden them in their wicked and prophane courſes; it being a great incouragement unto wicked men, to go on in their wicked and ſinful courſes, when as they are countenanced with the Company of the Godly.

Now for the better fitting and preparing thy ſelf for profitable converſe when thou art in Company, I ſhall only give theſe two advices.

1. That thou mayeſt be the better furniſhed with matter for uſeful diſcourſe, often and ſeriouſly meditate with thy ſelf on ſome general Head of Divinity, as of our wretched and miſerable condition by Nature, of the All-ſufficiency of Chriſt's Sacrifice, of the vanity and uncertainty of all earthly things, of the ſhortneſs of this Life, of the Day of Judgment, or the like,

like. By often contemplating of theſe, or ſuch like things, with thy ſelf in ſecret, thou wilt be better enabled to talk and diſcourſe of them in the preſence of others, and that to their good and edification, as well as to thine own.

2. Before thou goeſt into company, be earneſt with God in Prayer for Grace ſo to order thy Converſation and diſcourſes, that they may tend, as to the glory of his Name, ſo to thine own and others good, and ſpiritual advantage.

Theſe things thus premiſed, come we now to the *Directions* for the good Government of thy ſelf, when thou art in company; which I ſhall lay down,

1. More generally.
2. More particularly.
1. In reference to thy Behaviour in good Company.
2. In reference to thy Behaviour in bad.

The general Directions for thy Behaviour in company, are theſe,

I. *Let thy carriage and converſation be humble,* willing to communicate thy counſels, comforts, and experiences, to the pooreſt and meaneſt Chriſtians, to partake of their counſels, comforts, and experiences; not diſdaining to learn any good thing of thoſe, who in ſeveral reſpects are much thine inferiours.

II. *In all thy converſings with men, labour to be fruitful and profitable, both to thy ſelf, and others,* by receiving and doing all the good thou canſt.

1. *To thy ſelf, by receiving all the good thou canſt from others.* To this end, when thou art in the company of others, diligently obſerve in what gifts and graces any doth excell (for God hath diſpenſed various gifts unto his people, all are not alike qualified) and then labour to draw forth thoſe gifts and graces to thine own Spiritual good and advantage.

2. *To others, by communicating unto them ſuch good things as thou conceiveſt moſt ſuitable unto their preſent ſtate and condition.* The more good thou communicateſt unto others, the more will God communicate unto thee.

Often lift up thine heart unto God in ſome ſhort Ejaculatory Prayer, that he would open thy lips, that thy mouth may ſhew forth his praiſe; that he would inable thee ſo to ſpeak, that thy words and diſcourſes may tend to the good and edification of others, miniſtring grace to the hearers.

Having thus given thee *general* Directions for thy behaviour in company, come we now to the *more particular* Directions, referring to thy Behaviour in good company.

I. When

I. When thou art in good company, trifle not away thy time with worldly conferences and diſcourſes, as the common fault of too too many is, whereof S. *Bernard* complained in his time, *Nihil de Scripturis, nihil de ſalute agitur animarum, ſed nugæ riſus, & verba perferentur in ventum.* But let the ſubject of thy diſcourſe rather be ſome ſpiritual matter.

II. *Labour to turn the current of worldly diſcourſes into ſpiritual:* To that end, watch every opportunity which may occaſion any digreſſion from worldly matters, into ſome ſpiritual and heavenly Subject.

III. *Be ready to communicate and impart ſuch ſpiritual gifts and graces as thou haſt received.* Haſt thou any competent meaſure of ſaving knowledge? communicate thy knowledge unto others, by acquainting them with the Myſteries of Salvation. Haſt thou found comfort after thy Spiritual troubles and deſertions? Haſt thou found ſupport under thy tryals and temptations? Haſt thou found gracious Anſwers and Returns to thy prayers? Haſt thou got the victory over any Luſt or Corruption? Freely and willingly communicate and impart unto others the experiences thou haſt had of Gods Mercy, Power and Goodneſs in thy ſeveral ſtraits and exigencies, directing them to ſuch ways and courſes wherein thy ſelf haſt found much good and benefit. This we find expreſly commanded, 1 *Pet.* 4. 10.

The particular Directions referring to our Behaviour in bad company, are theſe;

I. *When by reaſon of ſome common occaſion thou art in bad company; (for otherwiſe, as we ſhewed before, thou art by all means to avoid it) ſee that thy converſation be with a Dove-like Innocency, blameleſs and harmleſs,* according to that exhortation of the Apoſtle, in *Phil.* 2. 15. The truth is, there is ſcarce a better means to propogate the Goſpel, and to faſten it on the affections of Natural men, than the fair carriage and honeſt converſation of the Profeſſors thereof. It is as the Odour of Chriſts Oyntment, the fragrancy whereof draws the affections of others.

II. *Be careful that thou partake not of their ſins;* which direction the Apoſtle giveth, Epheſ. 3. 11. *Have no fellowſhip with the unfruitful works of darkneſs.* He meaneth, that they ſhould no way communicate, or be partakers with their ſins, which he calleth *works of darkneſs.*

Q. *How may we be ſaid to partake with others in their ſins?*

A. Men partake of others ſins, as by *provoking* them to ſin, ſo by *approving* their ſin. Men approve others ſins *openly*, or *covertly*; *Openly*, by *Word*, or *Deed.*

By

By *Word*, 1. When they commend others for their ſins.

2. When they Patronize and defend them in their ſins.

3. When they ſmooth them up, and flatter them therein. Men approve others ſins *by Deed*, when they be companions and Agents with them in the ſame ſins. *Covertly* men approve others ſins, when they tacitly conſent unto them. He may be ſaid tacitly to conſent, that either revealeth not the ſin he knows, when he ought, or ſhews no diſlike of it, when he beholds it. And this oftentimes is as hurtful, in reſpect of the offender, as ill counſel; for as *evil ſpeech moveth men to ſin, ſo evil ſilence leaveth men in ſin. Ut malus Sermo inducit in peccatum, ſic malum ſilentium relinquit in peccato.* Aug.

III. *Grieve and mourn for the ſins thou diſcerneſt amongſt them.* It is noted oft, and commended as a ſpecial Grace in Sundry of Gods Saints, that they have been greatly troubled in themſelves at the diſhonour done to God, even by the ſins of others; as *Moſes, Nehemiah, David, Jeremiah*, and others, *Deut.* 9. 18, 19. *Neh.* 1. 4. *Pſal.* 119. 158. *Jer.* 13. 17.

IV. *When thou obſerveſt any wickedneſs committed by thy Neighbour, reprove him for the ſame*: Which duty we find much preſſed upon Gods people in the Scriptures; Lev. 19. 17. *Thou ſhalt not hate thy Brother in thine Heart, thou ſhalt in any wiſe rebuke thy Brother, and not ſuffer ſin upon him.* Wherein are implied two things.

1. That he who doth not reprove his Brother when he ſeeth him do amiſs, doth indeed *hate* him, and not love him, for there is no love like the love of reproof.

2. That by not reproving thy Brother, thou ſuffereſt him to run on, and continue in his courſe of ſin, which will at laſt prove his deſtruction.

For the right manner of performing this Duty, both certain *General* Rules muſt be obſerved, and alſo *Particular*, according to divers circumſtances. *General Rules are theſe.*

1. *He that reproveth another, muſt lift up his Heart in Prayer unto God*, that he would ſo guide his Tongue, and move the others Heart, that his reproof may be profitable unto him: For without God's bleſſing, all our admonitions and reproofs will prove but words ſpoken in the Air.

2. *Our reproofs muſt be done in love*, aiming therein at our Brothers good, and not at all at his diſgrace: For as the Apoſtle ſpeaketh, 1 *Cor.* 16. 14. *all things muſt be done in love*: And as all things, ſo eſpecially this of reproof. Concerning *particular* Rules, both the ſtate of the party reproving, and of the party reproved,

reproved, and the quality of the ſin, together with time and place, muſt be obſerved.

1. The ſtate and condition of the party reproving muſt be obſerved. As they who have Authority over others have greater liberty to reprove, ſo if they have to deal with notorious, ſcandalous offenders, they then may and muſt do it,

1. *With Authority*; as the Apoſtle exhorteth, *Rebuke with Authority.* Tit. 2. 15.

2. *Sharply*; ſo the Apoſtle commandeth, *Rebuke them ſharply*, Tit. 1. 13. The word in Greek ἀποτόμως, tranſlated *ſharply*, properly ſignifyeth *cuttingly*, or *to the quick*. *Eli* failed herein; though he reproved his Sons for their wickedneſs, yet it was not ſharply, and to the quick, but with too much gentleneſs and mildneſs.

2. *The mind and diſpoſition of the party reproved muſt be obſerved.* For if he be flexible and ingenious, he muſt with mildneſs be reproved, even *with the ſpirit of meekneſs*; as the Apoſtle *Paul* expreſſeth it, *Gal.* 6. 1. But yet ſeverity muſt be uſed, when lenity prevails not.

3. *The State and Condition of the party reproved is to be obſerved.* For,

1. If it be our Superiour, it muſt be done with all Reverence and Humility, rather beſeeching and exhorting, than plainly rebuking; as *Naaman*'s ſervants did their Maſter, 2 *King* 5. 11, 13.

If the party to be reproved be our Equal, then it muſt be done without all bitterneſs, even with all love. Reproof is a bitter Pill; and therefore it muſt always be rolled with Sugar, expreſſing much meekneſs of ſpirit, and compaſſion of Heart; ſhewing in the hatred of our Brothers ſin, our love of his Perſon.

4. *The quality of the ſin* reproved muſt likewiſe be obſerved.

1. *Private Offences muſt be privately reproved:* For, ſaith our Saviour, *If thy Brother treſpaſs againſt thee, go and tell him his fault between thee and him alone*, Mat. 18. 15. But open and ſcandalous offences muſt be reproved openly, 1 *Tim.* 5. 20. *Them that ſin*, viz. openly, and with ſcandal, *rebuke before all*, i. e. before the whole aſſembly of the Church, *that others alſo may fear.*

2. *Sins directly tending to God's diſhonour, muſt be reproved with an holy zeal and indignation.* Chriſt thus often reproved the *Scribes* and *Phariſees*. And thus *Peter* reproved *Simon Magus*, Act. 8. 22.

The

The ſeaſonableneſs of the time muſt with great wiſdom be obſerved! To rebuke a Drunkard in his drunkenneſs is folly; *Abigail* knew as much; and therefore ſaid nothing to *Nabal* in his Drunken fit, but in the Morning when the Wine was gone out of him. So neither is it ſeaſonable to reprove a man for his paſſion in his paſſion; wait rather for a fit time, 'till a mans fit and paſſion be over.

6. *The ſeaſonableneſs of the place muſt likewiſe be obſerved.* Unleſs it be for due and juſt cenſure, let it not be in publick Aſſemblies, open Streets, with the like. But if by the way thou obſerveſt a man ſin, whom thou knoweſt not whether ever thou ſhalt ſee him again, or no; then, as privily as thou canſt, thou mayſt meekly rebuke him. Thus ſhalt thou manifeſt thy Zeal for God's glory, thine hatred of ſin, and thy care for thy Brothers Salvation.

CHAP. XV.

Directions to the Rich.

AS the Apoſtle *Paul knew how to be abaſed, and how to abound; how to be full, and how to be hungry*, Phil. 4. 12. that is, he had learned in the School of Chriſt how to carry himſelf Chriſtian-like in a rich, and in a poor eſtate; ſo it will be a point of ſpecial wiſdom in us, to know how to carry our ſelves Chriſtian-like through variety of Conditions; how to manage every eſtate. For your better help herein, I ſhall give you ſome Directions.

1. How to carry your ſelves Chriſtian-like in a rich and full eſtate.

2. How to carry your ſelves Chriſtian-like in a poor and mean eſtate. For the former:

I. *Look up unto God, and often think of him as the Author and Donor of all the good things thou doſt enjoy.* When thou haſt gotten wealth, ſay not, *This I have gotten by my own wiſdom and policy:* For how many men, of as great underſtanding and wiſdom as thy ſelf, have not the tythe of thy eſtate? Neither ſay, *This I have gotten by mine own travel, pains, and endeavours.* For how many men have been as induſtrious as thy ſelf, and yet have not found that ſucceſs which thou haſt done? And therefore ſay with *Job*, (ch. 1. 21.) *The Lord hath given.*

II. *Bleſs God for what thou haſt: In every thing give thanks* (ſaith

(ſaith the Apoſtle, 1 *Theſ.* 5. 18.) *for this is the Will of God in Chriſt Jeſus concerning you:* As if he had ſaid, This is that the Lord by his Son Jeſus Chriſt hath ſignified to be his Will; and after a ſort, the whole he requireth of us, for all the Mercies we receive from him. And therefore as thou receiveſt any Mercy and Bleſſing from God, fail not to give unto him the Praiſe and the Glory thereof.

III. *Labour to ſee God's ſpecial Love in common Mercies.* For what good will the enjoyment of any thing do thee, unleſs thou canſt ſee Gods *LOVE* to thee, as well as his *BOUNTY* therein?

Q. *How may I know that theſe outward Mercies, which I do enjoy, are beſtowed upon me in love and favour?*

A. 1. *If they inflame thine heart with a love to God*, cauſing thee to love him the more, becauſe he hath been ſo bountiful unto thee. For this is a ſure Rule, *Whatſoever cauſeth Love, cometh from Love.* Examine therefore whether thoſe outward good things, which thou doſt ſo plentifully enjoy, have wrought up thine Heart to a true Love of God: For if ſo, then thou mayſt aſſure thy ſelf, that they were beſtowed upon thee in love; and thou mayſt look upon them as Tokens of God's eſpecial Love and Favour.

If thou findeſt in thy ſelf a willingneſs to honour God in the uſe of thoſe good things thou haſt received from him, by laying out a portion thereof towards the maintenance of God's Worſhip, or the relief of Gods poor, then thou haſt a comfortable Evidence that they are beſtowed upon thee in love.

3. *If it be the grief of thine heart that thou doeſt not anſwer the loving kindneſs of the Lord towards thee*; that thy converſation is ſo unſuitable to his gracious Diſpenſations towards thee; that thou doſt not in any meaſure live up to his bounty towards thee; this is an Evident ſign, that what thou haſt received from God, was beſtowed upon thee in love; and thou mayeſt look upon them as Tokens of his eſpecial love and favour.

IV. *Beware of being puffed up with pride, and labour to be humble under thine abundance*; to be low in thine own thoughts, when thou art high in the World; which indeed will prove thy glory. For Humility is an Ornament, as the Apoſtle *Peter* implieth under that word ἐγκομβώσασθε, *be cloathed or decked with Humility*, as with an Ornament, 1 *Pet.* 5. 5. Many men think Humility a debaſement; but the Spirit of God counteth it an Ornament: Therefore ſaith the Apoſtle *James*, Chap. 1. 10. *Let the rich man glory in that he is made low*; that is, let him

him glory in his Humility, becauſe God hath given him a humble and lowly heart, notwithſtanding his riches and greatneſs in the World; becauſe he hath a *low mind in an high condition*; for it is the glory of rich men, that when God hath made them *high* in the World, they are *low* and humble in their own thoughts.

V. *Labour for the true Spiritual Riches*; *namely*, *ſaving*, *ſanctifying graces*, that thy ſelf may be rich, and not thy Cheſt only. And truly, rich men of all others, ſtand in moſt need of ſanctifying Graces; in regard their Riches are great ſnares unto them, and occaſions of ſin, as a long Coat is in greater danger to be dagled than a ſhort one. Oh therefore beg of God, that he would not put thee off with the things of the World; but that together with his outward bleſſings, he would give thee his inward bleſſings, true, ſaving, ſanctifying Graces, eſpecially the Grace of ſpiritual Poverty, which is the Foundation of Bleſſedneſs; as *Mat.* 5. 3. *Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.* It was an excellent ſpeech of *Luther*, when the Princes of *Germany* ſent him in great Preſents, *Valdè proteſtatus ſum, me nolle ſic ab eo ſatiari. I profeſs*, ſaith he, *the Lord ſhall not put me off ſo.* Do thou in the like manner take up the ſame reſolution.

VI. *Earneſtly labour, and ſeriouſly deſire, in the uſe of all means, an Intereſt in Chriſt*, in whom are riches, and treaſures above all the riches and treaſures of the World. He is that Pearl of great price, that Treaſure hid in the Field, for which the *wiſe Merchant went and ſold all that he had. Abraham*, though he had abundance of all outward things, yet cries out, *What is all this, ſeeing I go Childleſs?* Do thou in like manner, in the enjoyment of thine outward abundance, cry out, *Lord, what is all this, ſeeing I go Chriſtleſs?*

VII. *Communicate out of thy ſtore towards the relief of others.* Giving to the Poor, as it is a duty incumbent upon all that are able, ſo eſpecially upon the rich. The Apoſtle *Paul* therefore willeth *Timothy, to charge ſuch as are rich in this World, that they do good, that they be rich in good works*, 1 Tim. 6. 17.

The better to quicken you up to this Duty, conſider theſe few things:

1. This is an eſpecial end of Gods giving more to ſome than to others, that they who have more abundance, ſhould thereout give to them that need: This inference doth St. *Paul* make (2 *Cor.* 8. 14, 15.) from the diſtribution of *Manna*, Exod. 16. 18. for they that gathered more than was needful for themſelves

ſelves and their Houſhoulds, gave of their abundance to ſuch as had not enough.

2. Rich men are not *Lords* of the abundance which they have, but *Stewards*, and muſt diſpoſe thereof according to the mind of the Lord; that is, ſome part thereof to the Poor. And therefore of all unmerciful men, ſuch as are rich, and have enough for themſelves and others too, are worthy of moſt blame. Such an one was that rich man in the Parable, of whom it is ſaid, *Luke* 16. 10, &c. that *he was cloathed in Purple and fine Linnen, and fared ſumptuouſly every day*; and yet it is implied, that he afforded not to poor *Lazarus the Crumbs that fell from his Table*. Let ſuch unmerciful rich men well weigh the end of that rich man, and be henceforward ſtirred up to take due notice of a main Duty that lieth upon them, which is to be free and forward, liberal and bountiful, in diſtributing to the neceſſities of the Poor. It is not ſufficient for rich men to do good, unleſs they be *rich* in *good works*. As your riches are Gods ſeed for you, ſo your good works are your ſeed ſown for God; as you ought to bring forth a Crop anſwerable to Gods Seed, ſo will God give you a Crop anſwerable to your Seed. In this reſpect ſaith the Apoſtle, 2 *Cor.* 9. 6. *He that ſoweth bountifully, ſhall reap bountifully*. Though God reward none by way of Merit for their works ſake, yet *God will render to every one according to his deeds*, Rom. 2. 6. So as rich men ſhall loſe nothing by being rich in good works, but rather gain very much thereby.

It is the great miſtake of many, to think that what they give to the Poor is loſt; whereas in truth it is the beſt means of increaſing their Eſtate. *Prov.* 11. 24. ſaith the wiſe Man, *There is that ſcattereth, and yet encreaſeth; and there is that withholdeth more than is meet, but it tendeth to Poverty*. And again, *Prov.* 19. 17. *He that hath pity upon the Poor, lendeth unto the Lord; and that which he hath given, he will pay him again*. Here you have, as I may call it, a Bill of Gods own Hand, in which he doth acknowledge himſelf a Debtor to every merciful man.

CHAP.

CHAP. XVI.

Directions to the Poor.

HAving given Directions to the Rich, I come now to give Directions to the Poorer ſort, who ſtand in as much need as the former.

I. *Labour to be content with thine Eſtate*, as being that Portion God hath allotted unto thee; and repine not againſt his *Providence*, becauſe thou haſt not a larger allowance, which is the counſel of the Apoſtle *Paul*, 1 Tim. 6. 8. *Having food and rayment, let us be therewith content.*

Q. *Wherein doth this contentedneſs conſiſt?*

A. In bringing down your minds to your preſent ſtate and condition. It is the great miſtake of many, to think that contentedneſs conſiſteth in abundance, in raiſing up their eſtates to ſuch a pitch, conceiving they ſhould then be contented: Whereas indeed true contentedneſs conſiſteth rather in an evenneſs, ſuitableneſs, and proportion between a mans Eſtate, and his Mind; ſo that he is the contented man, whoſe Mind and Deſire lyeth level with his Eſtate.

The better to perſwade the Poorer ſort to this duty of Contentedneſs, I ſhall propound ſome few conſiderations.

1. *That ſuch as have convenient food and rayment, enjoy as much as the richeſt men on Earth:* Whereupon ſaith the Apoſtle in the forementioned place, 1 *Tim.* 6. 8. *Having food and rayment, let us be therewith content.* Though a man poſſeſs never ſo much of this Worlds goods, yet doth he enjoy no more thereof than himſelf eateth and weareth; for the reſt goeth to others, and is nothing to him. So that the rich man can have no more real good from his great Eſtate, than his Servants have: For their Bellies muſt be filled, and their backs cloathed out of his Eſtate, as well as his own.

2. *That every mans Eſtate is ordered by God*; who as he is the Soveraign Lord of Heaven and Earth, and may do with us what he pleaſes; ſo he is infinite in wiſdom, and thereby knoweth what Eſtate is beſt and moſt convenient for us, even better than we our ſelves; yea, and is rich in mercy and goodneſs, and thereby willing and ready to do that which in his wiſdom he knoweth to be beſt and moſt convenient for us: Which if it were ſeriouſly conſidered, would be a ſpecial means to work

up our hearts to ſome meaſure of contentedneſs in our meaneſt eſtate and condition.

3. That Riches are great hinderances in the way to Heaven; mark what our Saviour ſaith, *Luk.* 18. 24, 25. *How hardly ſhall they that have riches enter into the Kingdom of God!* Implying Riches to be a great hinderance to mens Salvation. Is it not then an Evidence of Gods love to thee, that he maketh thy way and paſſage to Heaven leſs difficult and dangerous, than thy rich Neighbours? Surely when thou comeſt to dye, thou wilt have little cauſe to complain of thy want of plenty and abundance.

II. *Labour to be rich in Grace.* Yea, the Poorer thou art in Purſe, labour to be the richer in Grace, and then thy worldly Poverty will be no hinderance to thy Spiritual Preferment, but rather a furtherance, in that it puts thee into a better capacity; ſeeing they are *the poor of this World*, whom the Lord uſually *makes rich in Faith and Heirs of his Kingdom.* And we often read that *the poor received the Goſpel*; not only the poor in Spirit, but the poor in Purſe. And therefore though thine outward condition be poor and mean, yet know, thou art as capable both of Grace here, and of Glory hereafter, as any whatſoever. Stir up thy ſelf therefore by fervent praying, diligent reading, and frequent hearing of the Word, to grow in Grace, yea, to grow rich in Grace, that though thou art poor here, yet thou mayeſt be an Heir in Heaven; and when thou dyeſt, with *Lazarus* be received into *Abraham's* Boſom.

III. *In the greateſt wants and exigencies, labour to live by Faith in Gods Providence*, reſting confidently upon him for a comfortable ſupply of all needful temporal good things. For thine incouragement thereunto, take notice of that gracious Promiſe, Pſal. 34. 10. *The young Lyons do lack and ſuffer hunger, but they that ſeek the Lord, ſhall not want any good thing.* He doth not ſay, they ſhall have abundance; but, *they ſhall want nothing that is good for them.* And therefore ſaid our Saviour, Mat. 6. 25, 26. *Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your Bodies, what ye ſhall put on: Is not the Life more than meat? and the Body than rayment? Behold the Fowls of the Air, for they ſow not, neither do they reap nor gather into Barns; yet your Heavenly Father feedeth them: Are ye not much better than they?* Here our Saviour by ſeveral arguments labours to diſſwade his Diſciples from all diſtruſtful thoughts and cares about their food and rayment, and to perſwade them to live by Faith in Gods Providence for the ſame.

1. The firſt Argument is taken *à majori ad minus*, from the greater

greater to the leſs; as thus, God hath given you the greater thing, therefore he will give you the leſs: He hath given you *life*, therefore he will not deny *food*: He hath given you a *Body*, therefore he will not withhold *rayment*. This Argument our Saviour expreſſeth in theſe words, *Is not the Life more than meat?* and the *Body than rayment?* intimating, that God who hath given you a life and a body, will aſſuredly provide food and rayment for them, which are leſs. He hath given you, τὴν οὐσίαν, your Eſſence or Subſtance; therefore he will not with-hold τὰ πάσιον, *any neceſſaries appertaining thereunto.*

2. The ſecond argument is taken *à minori ad majus*, from the leſs to the greater; and may be thus framed: He that provideth for Fowls, will much more provide for Men: But God provideth for the Fowls of the Air, therefore much more will he provide for Men: which Argument is here amplityed and confirmed by two Reaſons.

1. *Firſt, from the means of proviſion* afforded to men, *which the Fowls of the Air want.* For whereas men plow and ſow, and reap, and gather their Corn into Barns, and thereby have means of proviſion which the Fowls of the Air want; *for they ſow not, neither do they reap, nor gather into Barns*; that is, they have not, neither do they uſe the means of proviſion which men do; yet are they not unprovided of convenient food, for God feedeth them. Why then ſhould men, who have ſuch means of Proviſion diſtruſt Gods Providence, and thereupon vex and perplex themſelves with cares for food, what they ſhall eat, and what they ſhall drink, ſeeing God provideth for the Fowls of the Air, who have no ordinary means of proviſion?

2. *From the excellency of Man above Fowl*, expreſſed in theſe words, *are ye not much better than they?* Intimating, that men are much better than the Fowls of the Air; and therefore ſeeing God provideth for the Fowls of the Air, much more will he provide for Men, eſpecially for his own Children. For who is there that feeds his Hawks and his Hounds, that will ſuffer his Children to ſtarve for want of convenient food? And therefore you have good cauſe, in all your ſtraits and exigencies, to live by Faith in Gods Providence.

CHAP. XVII.

Of Chriſtian-like-carriage under Reproaches.

I. *BEware of manifeſting any Diſtemper or Paſſion under your Reproaches.* I deny not but you may, and ought to be ſenſible of the wrong done to your Name, for as *a good name is a precious Oyntment*, Cant. 1. 3. ſo to have an evil name is a great Judgment; and therefore you ought not to be inſenſible of the wrong done to your name by ſlanders and reproaches, ſaying, *Let men ſpeak of me what they pleaſe, I care not, ſo long as I know mine own Innocency*; for though the teſtimony of your own Innocency be a ground of comfort unto you, yet your care muſt be not only to approve your ſelves unto God, but alſo unto men, to be as careful of your good names as poſſibly you can; but yet you are not to manifeſt any diſtemper or paſſion upon the reproachful ſpeeches of others againſt you. For,

1. That will give others juſt occaſion to conclude, that you are verily guilty of thoſe things whereof you are reproached.

2. Your diſtemper and paſſion will much diſquiet your ſpirits, and indiſpoſe you to the right manner of performing any good duty.

II. *Beware of Returning Reproach for Reproach*, or railing for railing, which is very unbeſeeming a Chriſtian, being therein ſo unlike unto Chriſt, who, as the Apoſtle *Peter* ſpeaketh, 1 Pet. 2. 23. *When he was reviled, reviled not again.*

III. *Seem to take little or no notice of thoſe Reproaches, that are caſt upon you.* The wiſe man ſaith, *Prov.* 19. 11. *It is the glory of a man to paſs over a tranſgreſſion*; i. e. to ſeem to take no notice thereof. And truly, it is the beſt kind of revenge you can take of your Reproaches; for there can be no greater vexation to your malicious Reproacher, than to ſee you take little or no notice of his Reproaches againſt you; and whoſoever will make tryal, ſhall find that his Adverſary is more vexed with his ſilence, than if he ſhould return like for like.

IV. *When an evil report is raiſed of you, be not ſo much inquiſitive who raiſed it, as to make a good uſe and ſanctified improvement thereof.* To this end know, and conſider, that the report raiſed of you, is either *true* or *falſe*; if *true*, then you may diſcern

cern the Finger of God at your Enemies tongues end, pointing unto you your ſins, and calling upon you to humble your ſelves for the ſame. But if the Report raiſed of you be *falſe*, yet you may hearken to it as to a Call from God, to look more narrowly over your ſelves, leſt you be overtaken with that ſin wherewith at the preſent you are falſly charged; for God knowing your temper and diſpoſition, haply ſeeth that you are inclinable thereunto, and therefore ſuffereth others to charge you therewith, though falſly, meerly for the preventing thereof, that you may not be overtaken therewith. And thus may you make a good uſe of the falſeſt and bittereſt Objections of your Adverſary againſt you.

V. *Labour to walk contrary to what is charged upon you, though falſly.* As for inſtance, if you are charged with Hypocriſie, that you are no better than Hypocrites; labour the more for ſincerity, and reſolve to perform all you do out of reſpect to God, more than unto men: if you are charged with Pride, carry your ſelves the more humbly and lowly, that your Humility may appear unto all, and ſo your Converſation give your Enemies the Lye.

VI. *Go and ſpread your Reproaches before God in Prayer*, as good *Hezekiah* did the Reproaches of *Rabſhekah*; and make known your caſe unto him, deſiring help and ſtrength from him, to bear them Chriſtian-like, and then you ſhall not need to doubt of his gracious comfort and ſupport.

CHAP. XVIII.

How to improve Loſſes, Croſſes, and Afflictions.

IN regard that all men, ſo long as they live here in this World, are ſubject to manifold Loſſes, Croſſes, and Afflictions; therefore it is neceſſary that I ſhould give you ſome Directions how to carry your ſelves in reference thereunto.

The Directions are theſe.

1. When God ſhall exerciſe you with any Loſſes, Croſſes, or Afflictions, labour to bear them Chriſtian-like. To that end, obſerve theſe Rules.

I. *Bear them ſenſibly*; The Lord expects we ſhould be ſenſible of the weight of our afflictions; he would not have us as *Stoicks* or *Stocks*, which are not affected with his ſtripes; but like Children, he would have us ſenſible of the ſmart of the Rod. Thus was *Job*, Chap. 1. 20.

There are two extreams whereunto we are very prone to run in times of afflictions; the one is a *deſpiſing* of afflictions, the other is a *fainting* under them: Both which are hinted to us by the Author to the *Hebrews*, Heb. 12. 5. *My Son, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him*: Theſe are the two Extreams we are carefully to avoid in times of Afflictions.

1. Not to *deſpiſe* or ſlight the chaſtiſement of the Lord, ſaying, if God will have my Eſtate, let him have it; if he will have my Husband, or Wife, or Child, let him have them: This is a *deſpiſing* of the chaſtening of the Lord, a little regarding, yea, a contemning thereof, as the *Greek* word implyeth, which is very diſpleaſing unto God.

2. *Not to faint* under our Loſſes, Croſſes, and Afflictions, as when Children dye, then the Spirit of the Parent to dye alſo; or when the Husband dyeth, then the ſpirit of the Wife to dye alſo; this is a fainting under the Burthen of our Afflictions, as if they were unſupportable, not to be endured.

II. If you would bear your Afflictions Chriſtian-like, bear them *with patience and ſilence*, according to the example of *David*, who when God laid his hand upon his back, he preſently laid his hand upon his mouth; as appeareth by his own expreſſion, *I was dumb, I opened not my mouth, becauſe thou didſt it*, Pſal. 39. 9.

This patient ſilent bearing of afflictions, is oppoſed to two things.

1. To an *inward repining* at the Diſpenſations of God towards you.

2. To an *outward complaining* and murmuring at them, both which you muſt carefully avoid.

1. You muſt carefully avoid all *inward repinings* at the Diſpenſations of Gods Providence towards you; whatſoever ſtorms are without you, yea and blow upon you, yet your heart within you ſhould be calm and quiet; what though the Lords dealings with you be very ſharp? yet you ought not to repine at them, but quietly and ſilently to ſubmit thereunto, acknowledging the Equity of Gods proceeding with you; that as he is righteous in all his ways, ſo in particular towards you; and thereupon to ſay with good old *Eli*, 1 Sam. 3. 18. *It is the Lord, let him do what ſeemeth him good*, and with our bleſſed Saviour, Luk. 22. 42. *Father, not my will, but thy will be done.* And if you bear your afflictions thus quietly, you ſhall bear them with much more eaſe at preſent, and find them more profitable in the end.

2. As

2. As you must carefully avoid all *inward repining*, so likewise all *outward complaining and murmuring* under the said Dispensations of Gods Providence. As you must not entertain any hard thoughts of God, as if he punished you above your deservings, or more than you are able to bear; so neither must you express any discontented words against the Lords dealing with you; for though a Christian may *mourn* under sad Povidences, yet may he not *murmure* at them, though he may *groan*, yet not *grumble*; but quietly bear all Losses, Crosses, and Afflictions, both in opposition to all *inward repining*, and *outward murmuring*.

III. If you would bear your afflictions Christian-like, you must bear them *willingly and chearfully*.

To help you herein, take these few Considerations.

1. *That no afflictions befal any without the wise ordering Providence of God*, as *Eliphaz* implyeth, *Job* 5. 6. *Affliction cometh not forth of the dust, neither doth evil spring out of the ground.* Truly, there is not a *Warrant* comes to Arrest thy Body with Pain or Sickness, but it comes under the Hand and Seal of thy Heavenly *Father*; there is not a *Habeas Corpus* comes to remove thy Yoke-fellow, Child, or Friend, but it is signed by thy Heavenly Father. This consideration hath been a ground of comfort unto the People of God in all their afflictions; *The Lord*, saith *Job*, *hath given, and the Lord hath taken away, blessed be the Name of the Lord*, Job 1. 21. And this must needs be a ground of comfort, yea and joy unto all the People of God, especially if you shall consider in the next place,

2. *That the end God aims at in your afflictions is to do you good, yea some special good, that could not be done so well in any other way: The Lord chastneth us for our profit*, Heb. 12. 10. Every Cross will bring with it some blessing or other, if the fault be not in our selves; yea, the greatest Cross will bring the greatest Blessing.

3. As God doth intend our good thereby, so *when it hath effected that good which God intended thereby, he will soon remove your affliction from you*: For the Lord taketh no delight or pleasure in your pains or sufferings, but *delighteth in Mercy*, Mic. 7. 8. and therefore will not, neither can he suffer his afflicting hand to lye longer upon you, than in his wisdom he seeth to be needful and necessary, for the effecting of that good which he intends you thereby; and therefore if your afflictions seem long unto you, know, they are no longer than needs must, and that that good for which God sent them, is not yet effected.

4. *That God will either proportion your afflictions to the measure of your strength, or your strength to the measure of your afflictions*; laying no more upon you than he will inable you to bear; according to that of the Apostle, 1 Cor. 10. 13. *God is faithful, and will not suffer you to be tempted above what you are able to bear.*

IV. If you would bear your Afflictions Christian-like, you must bear them *fruitfully*, by labouring to make a sanctifyed use and improvement of them, whereby they will become comfortable Blessings unto you; for a sanctifyed affliction is a great Blessing.

Q. *What course should I take to have my affliction so sanctified unto me, that I may be able to say with* David, It is good for me that I have been afflicted? *Psal.* 119. 71.

A. I. *In every affliction take notice of the displeasure of God against thee*; for though the Lord doth sometimes afflict his Children for the tryal and exercise of their Graces, rather than for any displeasure he hath conceived against them, as in *Jobs* case it was, yet usually he strikes not till he be provoked by our sins; and therefore it will be thy Wisdom in every affliction, to take notice of the displeasure of God against thee.

II. *Search into thine own heart, and labour to find out the cause of Gods displeasure against thee*; for it is not for nought that God afflicts thee, something or other is amiss in thee, which God would have amended and reformed; and considering that the Lord doth not only in general correct us for sin, but visiteth our special sins with special Judgments and Afflictions: Therefore whensoever the Lord visiteth thee with Sickness, or exerciseth thee with any affliction, know, it is thy duty to make a strict search, and diligent enquiry into thine own heart, for the Special Sin or Sins God aims at therein, to find out the plague of thine own heart. Thus did the People of God under their sad affliction, yea, they called upon one another to the practice of this duty; *Let us search and try our ways*, said they, *Lam.* 3. 40. for as a Disease can never be well cured till the cause thereof be first found out, and discovered; so neither can any affliction be sanctifyed and removed, till that which hath occasioned it, be in some sort found out, and discovered.

For the better discovery of the particular Sin, or Sins God aims at in thine afflictions, take these few *Rules* and *Directions.*

1. When God visiteth thee, or any of thy dear Relations with Sickness, or exerciseth thee with any Affliction, or doth but

but ſhake his Rod over thee, ſet thy ſelf as in his ſight and preſence, and then examine thy Soul and Conſcience thorowly, make an exact ſurvey and ſearch into every corner thereof, to find out the particular Sin God aimeth at.

2. Take notice what ſin thy Conſcience doth firſt bring to thy remembrance, for Conſcience is Gods Deputy to convince thee, and to tell thee, that by living in the practice of ſuch and ſuch a ſin, or in the omiſſion of ſuch a Duty, thou haſt juſtly brought upon thee ſuch a Judgment; as thou mayſt ſee in the example of *Joſephs* Brethren, who for their *cruelty towards their Brother, adjudged themſelves worthy of all the miſeries which they ſuffered*; for their Conſciences, it ſeems, in their diſtreſs, chiefly checked them for that; therefore they had good ground to ſuſpect that to be the cauſe of their preſent diſtreſs; under every Croſs and Affliction therefore liſten to the voice of Conſcience, which will deal impartially with thee.

3. Take ſpecial notice of the kind of thine Affliction; for it is Gods uſual manner to puniſh Sin in kind, by way of retaliation, obſerving an Analogy, Proportion, and Similitude between the quality of the Sin, and the puniſhment which he inflicteth; and ſo leadeth us, as it were, by the hand, that we may come to find and feel it by his guidance and direction; for *mens puniſhment often bears the image and ſuperſcription of their ſin upon it.* Thus God oftentimes puniſheth Drunkards with Dropſies, and Covetous men with Thieves, who rob them as they have robbed others. Thus God often puniſheth our prophaning of his Sabbaths, by inflicting ſome Judgment upon us on that day; and our careleſs neglect of Family-duties, by taking away a Family-relation. Thus there is oftentimes a proportion between mens practices, and Gods Puniſhment; by comparing whereof we may many times come to find out the particular ſin, or ſins, for which God afflicts us.

4. When Gods afflicting hand is upon thee, conſider for what ſin eſpecially thou haſt often been reproved, either by the motions of Gods Spirit, or by the admonitions of his Miniſters, or by the checks of thine own Conſcience, and yet haſt refuſed to reform the ſame; thereupon ſuſpect that ſin in ſpecial to be the ſin at which the Lord aimeth in thy preſent affliction; for it is uſual with God to proceed from words to blows, to make us give more diligent heed thereunto.

5. Be earneſt with God in Prayer, that he would help thee in this ſearch, that he would diſcover and make known unto thee the ſin, or ſins at which he eſpecially aimeth. Thus did

Job,

Job, Chap. 10. 2. *Shew me*, ſaith he, *wherefore thou contendeſt with me*, for what ſin, or ſins, thou doſt thus afflict me. And afterwards he crys out in his afflictions, *make me to know my tranſgreſſion, and my ſin*, Job. 13. 23. In like manner do thou in thine affliction fly unto God by Prayer, beſeeching him to ſhew unto thee wherefore he doth ſo contend with thee, and to make known unto thee what is thy tranſgreſſion, and thy ſin, that hath provoked his diſpleaſure againſt thee.

III. *Having found out the particular Sin God aimed at in thine affliction, then go and confeſs it unto God in Prayer with the aggravating circumſtances thereof*; freely judging and condemning thy ſelf before God for the ſame, with a broken and contrite Heart; to ſuch as confeſs their ſins, there is a promiſe of forgiveneſs made, 1 *John* 1. 9. To thy Confeſſions add earneſt and fervent Prayer unto God, as for the Pardon and forgiveneſs of thy ſins, through the Merits of Jeſus Chriſt; ſo for Reconciliation with that God whom thou haſt ſo much provoked by thy ſins. Beg of him, as to love thee freely, ſo to receive thee graciouſly, and not to contend with thee for ever.

IV. *Wherein ſoever, upon thine examination, thou findeſt thy ſelf to have been faulty, thou muſt endeavour to amend and reform*; for as the end of thy ſearch is to diſcover what is amiſs in thee, ſo the end of thy diſcovery is to amend and reform what hath been amiſs in thee. And truly, without this, it will little avail thee to pray unto God for the removal of thine affliction, for the Lord himſelf noteth continuance in ſin to be the chief cauſe of the continuance of his hand of affliction upon his People, *Iſaiah* 9. 12, 13.

V. *Though Afflictions are ſpecial opportunities for ſpiritual advantage*; *yet ſeeing they are not of themſelves able to work any good in thee, without the ſpecial aſſiſtance of God's Spirit working together with them, be earneſt with God in Prayer for a ſanctified uſe and improvement of them*; that as he doth afflict thee, ſo he will teach and inſtruct thee by his Holy Spirit, how to make a good uſe thereof, to the ſpiritual advantage of thine own Soul. In all thy Addreſſes unto God in Prayer, beg of him that no affliction may paſs away unſanctified; and pray more for the ſanctification of them, than for their removal.

VI. *In the time of thy Affliction, vow and promiſe unto God better Obedience for the time to come*; that thou wilt be more careful in the avoiding of thoſe ſins; for the Commiſſion whereof, and in the performing of thoſe Duties, for the Omiſſion whereof thy Conſcience checks thee. *David* in *Pſal.* 66. 14. ſpeaks of

of Vows which he had made unto God in the day of his trouble and diſtreſs; and truly this Vowing unto God newneſs of life, better obedience, and a greater watchfulneſs over our ſelves for the time to come, is a neceſſary Duty to be oft performed by us, eſpecially in the time of our ſickneſs, and that in regard of the weakneſs of our fleſh; for howſoever in our ſickneſſes and afflictions there may be good motions, purpoſes, and intentions in our minds, yet through the weakneſs of our fleſh we are apt to ſtart from them. Now a Promiſe and Vow is a ſpecial means to keep us from ſtarting from our good motions and purpoſes: *Per votum immobiliter voluntas firmatur in bonum.* Aquin. *Sum.* 2. 2. *q.* 88. *art.* 6.

VII. *Be careful to perform the Vows and Promiſes thou makeſt unto God in the day of thy trouble and diſtreſs*; for by thy Vow thou haſt bound thy ſelf to performance, and therefore ſaith the Wiſe Man, *Eccleſ.* 5. 4, 5. *When thou vowest a vow unto God, defer not to pay it, for he hath no pleaſure in fools*: Noting it to be egregious folly in any to be forward in making Vows unto God, and then afterwards to be backward in performing what they vowed.

CHAP. XIX.

How to cloſe the Day with God.

HAving ſhewed how to Walk with God all the Day long, I come now to ſhew you how to cloſe the Day, and lye down with God in the Evening.

The Directions may be brought to theſe two Heads.

1. Such as concern our Behaviour in the Evening.
2. Such as concern our Behaviour at our going to Bed.

I. The Directions which concern our Behaviour in the Evening, are theſe:

1. *Withdraw thy ſelf into ſome ſecret and retired place, and there look back, and call to mind how thou haſt ſpent the day.* Conſider how thou haſt performed the forementioned Duties belonging to the ſeveral parts of the day; to that end, put theſe Queſtions to thy ſelf.

1. How did I awake in the Morning? Were my Morning-thoughts upon the World, and the ſatisfying my Luſts? or upon God, and ſome of his glorious Excellencies?

2. Did I ſo ſoon as I was up, offer unto God my Morning-ſacrifice

ſacrifice of Prayer and Thankſgiving; firſt in ſecret, and then with my Family?

3. After what manner were they performed by me? Did I do them out of Form and Cuſtom? or out of Conſcience, in Obedience to the Command of God? Did I draw near unto God with my Heart, as well as with my Body? Did I put forth the ſtrength of my affection in Prayer, or was it performed after a cold and formal manner, with much deadneſs of heart, and diſtractions of mind?

4. Have I read my Portion of Scripture this day, or no? Did I do it overly and ſlightly, or with an holy reverence, as in the ſight and preſence of God? And have I meditated on what I read, that ſo I might the better remember the ſame?

5. Have I this day been watchful over my thoughts, not ſuffering any wanton, worldly or vain thoughts to lodge in my Heart, but with deteſtation rejected, and caſt them out ſo ſoon as they have riſen there?

6. Have I been watchful over my words, avoiding all unchaſt ſpeeches, and unſavoury diſcourſes, not ſuffering any corrupt communication to proceed out of my mouth, but that which was good, to the edification of others?

7. Have I this day been watchful over all my ways and actions, making God's Word my Rule, and his Glory the chief end and aim of them all? Have I commended all my buſineſſes unto God by Prayer, not enterprizing any thing without ſeeking direction, aſſiſtance, and a bleſſing from him? And have I ſet God always before me, walking as in his ſight and preſence?

8. Have I this day wittingly adventured upon the committing of any known ſin? Have I thereupon humbled my ſelf before God, and turned unto him by true and unfeigned Repentance, or not?

9. Have I ſeaſoned and ſanctified my Meals with ſome ſpiritual communication, and uſeful diſcourſes? dropping ſomething of the Mercy, Goodneſs and Bounty of God, that thereby my Soul, as well as my Body, might be fed and nouriſhed?

10. Have I followed my worldly buſineſſes with ſpiritual affections, often lifting up my Heart unto God in ſome Heavenly Ejaculations? And have I been juſt and honeſt in all my dealings with Men, abhorring to get any thing by wicked and deceitful courſes?

11. What hath been my carriage in *ſecret?* Have I there let out my Heart in contemplative wickedneſs, by feeding my fancy, and pleaſing my ſelf in ambitious, revengeful, laſcivious, and

and other wicked thoughts? Or have I improved my privacy, by fixing my thoughts upon some spiritual and heavenly subject, discoursing thereof with my self?

12. What hath been my Behaviour in Company? Have I trifled away the time in worldly Conferences, and sinful Discourses, giving too much way to the satisfying of my carnal lusts and pleasures? Or have I laboured to be fruitful and profitable therein, both to my self and others?

As he is the best Trades-man, that every day in the Evening taketh an account of his worldly losses and gains; so he is the best Christian that every day in the Evening taketh an account of his spiritual losses and gains, whether he go forward or backward in the ways of Godliness. History tells us of many Heathens who were wont every Evening to revise the transactions of the day; as, of *Sextus* the *Roman Philosopher*, of whom it is recorded, that every Evening as he was going to Bed, he would question his Soul, *What Evil he had healed, what Vice he had withstood that day, in what regard he was better than before.* An example worthy our Christian imitation, and a shame it would be to us to fall short of Heathens herein.

I. *Call to mind the passages of God's Providence towards thee, and treasure them up in thy heart and memory*, labouring to make a right use of them. The truth is, it is an argument of a prophane and irreligious heart, to let the remarkable passages of God's Providence pass away without any due observation of them. For, as the *Psalmist* speaketh, *Psal.* 111. 4. *The Lord hath so done his marvellous works, that they ought to be had in remembrance.* Therefore it is thy Duty, and will be thy Wisdom, as in the day to take notice of all the passages of Gods Providence towards thee; so in the Evening to call them to remembrance, that they may take the deeper impression upon thee.

II. *If thou hast been moved unto anger in the day-time, let not the Sun go down upon thy wrath*, Eph. 4. 26. whereby the Apostle implieth such a speedy suppression of anger, that it may not sleep with thee; for, saith he, in the next verse, *This is to give place to the Devil*; who, saith *Gregory*, in the night-season cometh to the angry man in his Bed, and setteth before him the greatness of the wrong done unto him, and aggravateth the same by all the amplifying circumstances thereof, to heighten up his anger to a revenge; therefore saith the Apostle, *Let not the Sun go down upon your wrath.*

III. *Before thou goest to Bed, be sure to offer unto God thine Evening-sacrifice of Prayer and Thanksgiving.* This is hinted unto

to us under the Law, where the Lord required his *Evening*-sacrifice as well as his *Morning*, Exod. 29. 38, 39. Therefore much more doth he require an Evening as well as a Morning-sacrifice now under the Gospel. And truly, if thou shalt lie down in thy sins unrepented of, thou mayst haply awake with Hell-flames about thine ears. And therefore far be it from thee to presume to go to thy Bed, before thou hast offered unto God thine Evening-sacrifice of Prayer, and therein heartily begged the Pardon and forgiveness of all thy sins, in and through the Merits and Mediation of Jesus Christ. Shouldst thou put off the performance of this Duty till thou art in thy Bed, as the practice of too too many is, it is very likely thou wilt fall asleep before thou hast made any great progress therein. And those Prayers which thou makest in thy Bed, will prove but drowsie, yawning Prayers at the best. Therefore be sure to offer up thine Evening-sacrifice before thou goest into thy Bed; and, if conveniently thou canst, before Supper: for by experience we find, that our Bodies are much more drowsie, and our Spirits much more dead and heavy after Supper, than before.

Having shewed thee the Duties to be performed by thee in the Evening, before thy going to Bed; I come now to the Duties to be performed by thee at thy lying down.

1. *Take all occasions of holy and heavenly Meditations:* To this end, as thou art putting off thy Cloaths, think how it will not be long before thou be stripped of all, and go out of the World as naked as thou camest into it; which *Job* excellently expresseth, *Job* 1. 21. *Naked came I out of my Mothers Womb, and naked shall I return thither*; not into his Mothers Womb again, for that is impossible; but to the Grave, the Womb of the Earth, and common Mother of all. So that his meaning is, I shall go out of the World, as I came into it. Hence *Death* is called an *uncloathing*, (2 *Cor.* 5. 4.) because it strips a man of all his Ornaments, not only of his Apparel, but also of his Honour, Wealth and Riches.

How should the consideration thereof stir thee up to labour for the true Riches and Spiritual Cloathing! I mean, the saving graces of God's Spirit, and the Robe of Christs Righteousness, and then thou shalt not go out naked, but adorned and inriched.

Again, as thou art laying thy self down in thy Bed, let the Bed mind thee of thy Grave, thy Sheets mind thee of thy winding-sheet, and thy Sleep mind thee of Death, for Death

is

is but a kind of sleep: Sleep is a short Death, and Death is a long sleep. Hence *Sleep* and *Death* are often put the one for the other in Scripture, and Death is often set out by sleep. *Deut.* 31. 16. *Dan.* 12. 2. *John* 11. 11.

4. As thou art going to sleep, commend thy self, both Soul and Body, with thy Relations, into the Arms of God's Protection; knowing that they are safe whom the Lord keepeth. And then labour to fall asleep as thou art meditating of some good thing; for so will thy sleep be more sweet, thy dreams more comfortable, and thine Heart in a better plight when thou awakest.

CHAP. XX.

Directions for Sanctifying the Lords-day.

HAving shewed you how to Walk with God on the Week-days; I shall now shew you how to Walk with God on the *Sabbath-day*, so as it may prove a comfortable Day unto you. To this End I shall

1. *Give you some Grounds for the Change of the Sabbath from the last day of the Week to the first*; proving our *Lords-day* to be now the true Sabbath.

2. *Give you Directions how to sanctifie the same.*

3. *Add some Motives to quicken you up to a conscionable Observation of the Directions.*

Grounds for the Change of the Sabbath, from the last day of the Week to the first, are briefly these:

I. *Divine Institution*, even the Institution of Christ himself; which appeareth two ways.

(1.) *By the Title given to the first Day of the Week*; namely, *the Lord's Day*; for whatsoever in holy Writ is said to be the *Lord's* denominatively, of that Christ is the Author and Institutor. As for Instance, the *Lord's Supper*, because he instituted it. The *People of the Lord*, because he chose them. The *Lord's Messengers*, because he sends them. Upon the same Ground, the first day of the Week is denominatively called the *Lord's Day*; and that not by *Creation*, for so every Day is from the Beginning, but by *Divine Institution*, because it was instituted by Christ the Lord, for Divine Worship and Service, and for the *Memorial* of the great Work of Redemption wrought by him. Agreeable hereunto is that of St. *Augustine*, who saith, That

That the Apoſtles appointed the Lord's Day to be kept with all Religious Solemnity, becauſe in that day our Redeemer roſe from the Dead; and therefore is called the *Lord's Day. Dominicum diem Apoſtoli religioſa ſolemnitate habendum ſanxerunt, quia in eodem Redemptor noſter à mortuis reſurrexit quique ideo Dominicus apellatur*, Aug. Serm. 151. de Tempore.

(2.) *By the Practice of the Apoſtles, who conſtantly aſſembled together on the firſt day of the Week*, which is our *Lord's Day*; and that, without Doubt, upon the Command of Chriſt himſelf; for whereas he continued forty Days on Earth after his Reſurrection, before he aſcended into Heaven; it is ſaid, *in that time he gave Commandments unto his Apoſtles, and ſpake unto them of the things pertaining to the Kingdom of God*, Acts 1. 2, 3. that is, he inſtructed them, how they ſhould change the Bodily Sacrifices of Beaſts, into the Spiritual Sacrifices of Prayer and Praiſes; the Sacrament of Circumciſion, into the Sacrament of Baptiſm; the Sacrament of the Paſſeover, into the Sacrament of the Lords Supper. And then likewiſe he inſtructed his Apoſtles touching the Change of the Sabbath into the *Lord's Day*: To which agreeth that of Learned *Junius*, who ſaith poſitively, *That the Change of the Sabbath was not by the Tradition of men, but by the Obſervation and Appointment of Chriſt*, who both on the Day of his Reſurrection, and on every ſeventh Day after, unto his Aſcenſion into Heaven, appeared to his Diſciples, and came into their Aſſemblies. Hereupon we read the Apoſtles met together on every firſt day of the Week, to preach the Word, and to communicate the Lord's Supper, as *John* 20. 19. 26. *Act.* 2. 1. *Act.* 20. 7. and in divers other places. And we find it expreſly ordained by the Apoſtle *Paul*, that the Weekly Collection for the Poor ſhould be on that Day, 1 *Cor.* 16. 1, 2. *Now concerning the Collection for the Saints, as I have given Order to the Churches of Galatia, even ſo do ye: Upon the firſt day of the Week, let every one of you lay by him in Store, as God hath proſpered him*, &c. And why on that day? Surely no other Reaſon can well be imagined, but that their Aſſembling together, to partake of the Ordinances of God, was wont to be on that day; and therefore becauſe Works of Charity ſuit well with Duties of Piety, and that by the Ordinances then diſpenſed, they might be ſtirred up to a more free and chearful Contribution; the Apoſtle ordained alſo, that the Collections for the Poor ſhould be on the ſame day, *viz.* the firſt day of the Week.

II. *Another*

II. *Another Argument proving the first day of the Week, commonly called the Lords Day, to be the true Christian Sabbath now under the Gospel, may be taken from the constant Practice of the Church, and People of God, since the Apostles times.* As I have shewed you, that it was the Practice of the Apostles to observe the first day of the Week, which is Argument enough to warrant the Day, they being guided by the Spirit of Christ in an especial manner; so it doth clearly appear, that it hath been the Practice of all Holy men, since the Apostles times, to observe this day, and that under the name of the *Lord's Day*. *Ignatius*, who lived in St. *John's* Time, saith, *Omnis Christi amator Dominicum celebret diem, reginam, & principem dierum omnium*, Ignatius Epist. 3. *ad Magnes.* That is, *Let every one that loveth Christ, keep Holy the Lord's Day, which is the Queen of Days.* And *Eusebius* in his Ecclesiastical History, *lib.* 4. *cap.* 22. plainly shews how the Church, and People of God, in several Ages after the Apostles times, observed the first day of the Week, as instituted by Christ, and ordained afterwards by the Apostles. I might spend much Paper in shewing how this Day hath been observed in all Ages, from the Apostles times to these Days. Now the constant Custom of the Church is not to be slighted: That Expression of the Apostle, 1 Cor. 11. 16. *If any man seem to be contentious, we have no such Custom, neither the Churches of God*, sheweth that the Custom of the Church is a matter to be regarded.

III. *The Resurrection of Christ both giveth a Ground for the sanctifying of our Christian Sabbath, and likewise sheweth a Reason for the changing of the Day*; For the work of *Redemption* wrought by Christ, being far more excellent than the Work of *Creation*, did much more deserve a Weekly Memorial. That the Work of Redemption was more excellent, appears, in that it cost more to redeem the World of Gods Elect, than to create the whole World. For to Create the World, it cost God but a Word, as it were; *He but spake the Word, and it was done*, Psal. 148. 5. But to redeem the World of Gods Elect, it cost no less than the precious Blood of the Son of God: So that this Work hath swallowed up the former, as the *Temple* did the *Tabernacle*. And we who live after Christs Resurrection, are as much bound to the Celebration of the first day of the Week, as they who lived before, to the last.

It is very observable, that a seventh day hath been observed to the Honour of God, ever since the Creation; and such a Seventh, as never a Week in the Alteration was without a Sab-

bath, and never a Week had two Sabbaths; for as the Week ended with the former Sabbath, so the next Week began with our Sabbath; which could not have been, if any other seventh day had been chosen.

If any shall ask why the Change of the day is not more clearly expressed in the New Testament? I answer, because there was no Question moved about the same in the Apostles times. Which may likewise serve as a Reason why in the New Testament there is no express Command for the Baptizing of *Infants* in particular; namely because there was no question moved about the same in the Apostles times.

II. Having given you some grounds for the change of the Sabbath from the last day of the Week to the first:

Come we now to the *Directions* how to sanctifie the Lords Day.

To the sanctification whereof, two things are required.

1. *An Observing of a Rest.*

2. *A consecrating of that Rest wholly to the Worship and Service of God.*

I. There must be a *Resting*, and that from several Things. As,

1. *From all the ordinary Works of our Calling*, which is expressly set down in the Commandment, *Exod.* 20. 9, 10. *Six Days shalt thou labour, and do all thy Work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any Work*; viz. of thy Calling. And let not any pretend the Greatness of their Charge, as a Plea for their working; but know assuredly, that what you get that day by your Labour, will contribute little towards your Charge: For whatsoever is got on that Day, will not be blessed of the Lord, but will prove like *Achans* Wedge of Gold, which being got contrary to the Commandment of God, brought the Fire of Gods Curse upon all the rest which he had lawfully gotten.

2. *From all kinds of Recreations*, especially such as tend to carnal and sensual Delight; which though they may be lawful at other times, yet are unlawful on the Lords Day, being as expressly forbidden by God himself, as the Works of our Calling, as you shall find in *Isa.* 58. 13. where the Lord requires of his People, *That they turn away their Feet from doing their own Pleasures on his Holy day; and that they call the Sabbath a Delight, the Holy of the Lord, Honourable, and Honour him, not doing their own ways, nor finding their own Pleasures.* And it is found by Experience, that Recreations do more steal away our Affections from Heavenly Meditations, and distract us in Gods Service than the

the Works of our Calling. Whereupon S. *Auguſtine*, *Quanto melius aſt arare, quam ſaltare in Sabbato* ! Aug. *Enarrationem tituli*, Pſal. 91. *How much better is it to Plough on the Lords Day, than to dance* !

3. *From all immoderate Eating and Drinking*, whereby we are fitter to ſleep, than to attend upon the Ordinances of God. And therefore how blame-worthy are they, who make the *Lord's Day* a Day of *Feaſting* their Neighbours and Friends ? For though it be lawful upon this day to make ſuch Proviſion as ſhall be convenient for our own Families, and for the Relief of our poor Neighbours ; yet to make ſolemn Feaſts upon this day (as is the Cuſtom of too many) whereby Servants are kept from the Publick Ordinances, and our Selves and Gueſts are more indiſpoſed to the Duties of God's Worſhip and Service, muſt needs be unlawful. And therefore, though we be not forbidden upon the Lord's Day to kindle a Fire for the dreſſing of Meat, yet we muſt take Heed, that we make not ſuch a Flame as ſhall kindle the Fire of Gods Wrath againſt us.

4. *From all worldly Words, and diſcourſing of earthly Affairs. Not ſpeaking thine own Words*, ſaith the Prophet, *Iſa.* 51. 13. which imports talking and diſcourſing of worldly Matters on the Sabbath-day. For where the Lord hath commanded the whole man to reſt from worldly Works, there he commands, as the Hand to reſt from working, ſo the Tongue from talking of worldly matters. But in the fourth Commandment, the Lord hath commanded the whole man to reſt from *worldly Works*, Exod. 20. 10. where he ſaith, *Thou ſhalt do no manner of Work, &c.* Therefore he commands the Tongue to reſt from talking of worldly matters, as well as the hand from working of ſervile and worldly Works. How blame-worthy then are they, who make the *Lord's-day* a reckoning-day with Work-men, and Servants, or at leaſt a *viſiting-day* amongſt their Friends and Neighbours, and ſo conſequently a day of idle Tattle about their Profit, Pleaſures, or other mens matters ?

5. *As from worldly Words, ſo from worldly Thoughts, as much as we can.* For,

1. *Know that every Commandment extends to our very Thoughts, binding them as well as the outward Actions.* As for Example : The ſixth Commandment from murtherous Thoughts, as well as from the Act of Murther : The ſeventh from adulterous and luſtful Thoughts, as well as from the Act of Adultery. The eighth from covetous Thoughts, as well as from the Act of Covetouſneſs.

2. *Know that the Lord requireth not only the outward Man, and external Actions, to be conſecrated unto him, but eſpecially the inward man.* In which Regard we ought, as much as poſſibly we can, to ſequeſter our Thoughts from worldly matters, that they may be wholly taken up with Spiritual and Heavenly Meditations.

6. *There is another Reſt expected from every one on the Lords Day, and that is, a Reſting from Sin*; which we ought to do, as much as in us lyeth, at all times, but eſpecially on the *Lords Day*, which ought to be kept as an Holy Reſt. And truly, we cannot offer unto God a greater Indignity, than to ſerve the Devil in the Works of Darkneſs on the Lords Day, which is conſecrated to the Honour and Service of God.

Thus much of the firſt Particular requiſite to the Sanctification of the Lords Lay; namely, *an Obſerving of a Reſt.*

II. Come we now to the Second; viz. *A conſecrating that Reſt wholly to the Worſhip and Service of God.* For it is not enough that we keep a *Reſt*, but we muſt keep an *Holy-Reſt*, barely to reſt on the Sabbath-day, is *but a Sabbath of Beaſts. We muſt remember the Sabbath-day to keep it holy.* For this is the Chief end whereunto the outward Reſt tendeth.

Now the Conſecration of the Sabbath-Reſt conſiſts,

1. In our Preparation thereunto.

2. In a conſcionable Performance of thoſe Duties the Lord then requireth of us, which may be brought to two Heads, *viz.*

1. *Duties of Piety.*

2. *Works of Mercy.*

Duties of Piety are of three ſorts: 1. *Publick.* 2. *Private.* 3. *Secret.* The which becauſe they are interchangeably mixed with one another, therefore I ſhall interchangeably ſpeak of them.

The Duties to be performed, by way of *Preparation*, are theſe.

1. *Remember the Day before-hand*, to the end you may ſo order and diſpoſe of your worldly Affairs, that they may be diſpatched in convenient time on the Eve of the Sabbath, that ſo both your Selves and Servants may go to Bed in ſuch time, that your Bodies may be well refreſhed with Sleep, and your Minds fitted for the Duties of the Day. This the Lord intimateth in the Beginning of the fourth Commandment, ſaying *Remember to keep Holy the Sabbath-day.* Where by *remembring it*, may be meant a *minding it before hand.* How blame-worthy then are they, who ſit up themſelves, and keep their Servants ſo late up in the Night

Night before the Sabbath, that they are inforced to lye longer in their Beds than ordinary on the *Sabbath-day*! yea, and when they are come into the Congregation, are fitter to ſleep than to hear. *Is this to remember the Sabbath-day, to keep it Holy?*

2. *At your firſt awaking in the Morning, lift up your Hearts to God in Prayer and Thanksgiving*, for that comfortable Reſt and Sleep he hath vouchſafed unto you the Night paſt: For it is *he that giveth his Beloved Sleep*; and *who reneweth his Mercy every Morning*. And then beg of God the Aſſiſtance of his Spirit, to carry you through all the Duties of the Day.

3. *Riſe early on the Sabbath-day*. For in Regard there are, as *ſecret Duties of Piety* to be perform'd by you in your Cloſets, ſo *private Duties of Piety* in and with the Family (if you live in a Family) before you go to the publick Congregation: Ye ought to riſe ſo early, that you may have convenient time for theſe Duties, and be at the publick Aſſembly at the Beginning of the Exerciſes. How blame-worthy then are they, who on the Week-days can riſe betimes to follow their worldly Buſineſſes, but on the Lords Day do lye longer in Bed than ordinarily, giving themſelves up to their carnal Eaſe and Reſt! *Is this to keep Holy the Sabbath-day*, thus to ſleep away the firſt and chiefeſt part thereof?

4. *In your riſing, let out your Hearts in a ſerious Meditation of Jeſus Chriſt*, and of the great things he hath done and ſuffered for you; and of the many good things whereof in and through him, you are made Partakers.

5. *So ſoon as you are up and ready, withdraw your ſelf into ſome private Place, and there read ſome Portion of the Scriptures*, which will be an excellent means to ſeaſon your Hearts, and compoſe your Minds; yea, hereby you will be the better prepared to hear the Word preached, and the better enabled to try the Doctrines delivered.

6. *As Prayer is a Duty to be performed every Morning, ſo eſpecially on the Lord's Day Morning*; which is in ſome Meaſure to be ſuitable thereunto. Having therefore confeſſed your Sins, and begged the Pardon of them, together with Power againſt them, and Grace to ſerve God, then pray both for the Miniſter, and for your ſelves.

1. *For the Miniſter*, that God would give him a Door of Utterance, that he may open his Mouth boldly to publiſh the Myſteries of the Goſpel; yea, that he may ſpeak the Word Truly, Sincerely, Powerfully, and Profitably, delivering that which is ſuitable and ſeaſonable to your Condition.

2. *For your ſelves*, that God would baniſh out of your Head all worldly wandring Thoughts, which may diſtract your Minds in the hearing of the Word, and choaking that Heavenly Seed, make it fruitleſs: And that he would give unto you, as Attention to hearken, ſo Underſtanding to Conceive, Wiſdom to Apply, Judgment to Diſcern, Faith to Believe, Memory to Retain, and Grace to Practiſe what you ſhall hear; that ſo the Word may prove unto you *a Savour of Life unto Life, and not a Savour of Death unto Death.*

Theſe two laſt Duties, of *reading the Word*, and *Prayer*, are not to be performed only alone in Secret, but likewiſe with your Families, if ſo be you be Parents and Maſters of Families. And therefore before you go to the publick Ordinances, call your Family together, and pray with them; as for other things, ſo eſpecially for the Influence of Gods Grace, and the Income of his Spirit upon your Hearts and Spirits in the Holy Duties you ſhall take in Hand, that ſo you may perform them after ſuch a manner, as Glory may redound to Gods Name, and ſome ſpiritual Good and Advantage to your own Souls.

Theſe are the Duties to be performed by way of *Preparation.*

Having thus fitted and prepared your ſelves,

1. *Call your Family together, your Children and Servants, and take them along with you to the Publick Congregation*; and let *Joſhua's* Reſolution be oft in your Mind; *As for me and my Houſe, we will ſerve the Lord*, Joſh. 24. 15.

2. *As you are going, conſider whither you are going*; *viz.* not to a Fair or Market, but to the Houſe of God, where God himſelf is preſent to behold you, yea, where God himſelf ſpeaketh by the Mouth of his Miniſters.

3. *Being come into Gods Houſe, ſet your ſelves as in the Sight and Preſence* of God, who not only obſerveth your outward Carriage and Behaviour, but likewiſe underſtandeth all the Imaginations of your Hearts, and is privy to every wandring Thought, in Praying, Hearing, and other Holy Duties; which will be a ſpecial Means to keep your Minds from roving after other Matters.

Beſides *Publick* Duties, there are both *Private* and *Secret* Duties of Piety required to the true Sanctification of the *Lords Day*, of which you ought to be as careful and conſcionable, as of the Publick Duties in the Publick Congregation. For God requires the whole Day, and not a part only. As therefore you would not be contented your Servants ſhould work for you only an Hour or two on each of the Six days; ſo neither ſhould you

you yield leſs unto God, than you require for your ſelves.

By *Private* Duties of Piety, I mean ſuch as are performed in a *Private Family*: And by *Secret*, ſuch as are done in *ſome ſecret and retired Place*, between God and ones ſelf alone.

Now the *PRIVATE Duties* of Piety, which are eſpecially required of ſuch who are Parents and Maſters of Families, and wherein every Member thereof are to joyn, are theſe.

I. *Repeating the Sermons they have heard with their Family*, and examining them one after another, what they remember, explaining the ſame unto them; which is commended to us by the Practice and Example of our Lord and Saviour Jeſus Chriſt, who when he was come home, ſaid unto his Diſciples, *Mat.* 13. 51. *Have ye underſtood all theſe things?* viz. that he had preached to the Multitude. And St. *Mark* ſaith, Mar. 4. 34. *When they were alone, he expounded all things to his Diſciples.* Whereupon one obſerveth, *That Chriſt by his Example doth inſtruct every Maſter of a Family, how to carry himſelf in Reference to thoſe under his Charge on the Lord's Day, after their Departure from the publick Congregation*, Chemnit. Exemp. cap. de dieb. Feſt.

A treble Benefit will follow hereupon.

1. In Reſpect of your ſelves; for the more you build up others, the more your ſelves are built up in Knowledge, Faith, and every Grace of God.

2. In reſpect of your Children and Servants; for it will make them to hearken more attentively to that which is delivered in the publick Congregation, if they know they ſhall be called to an Account for the ſame when they come home.

3. It would much help both your Selves and Servants in the Underſtanding, and believing of that which you have heard in the Publick, if at Home you would repeat it, and confer of it, and examine the Proofs that have been delivered for the Confirmation of it.

II. *Another private Duty is Singing of Pſalms*; for this may and ought to be performed in your Families, as well as in the Congregation. This *David* commended for one Duty of the Sabbath; as *Pſal.* 92. 1. The title of the Pſalm is, *A Pſalm, & Song for the Sabbath day.* And thus it begins; *It is a good thing to give Thanks unto the Lord, to ſing Praiſes unto thy Name O moſt high.*

For the manner of Performing this Duty, the Apoſtle (*Col.* 3. 16.) giveth us theſe Directions in theſe Words, *Singing with Grace in your Heart, to the Lord.*

1. Firſt therefore it muſt be in *the Heart*, or *with the Heart*; that is, our Hearts muſt go with our Voices, the one muſt be

lift up as well as the other: For *God is a Spirit*, and therefore will be worſhipped with our Hearts and Spirits, as well as with our Bodies. And truly, Singing with the Voice, without the Concurrence of the Heart and Spirit, is no more pleaſing unto God, than a Sounding Braſs, or tinkling Cymbal.

2. As we muſt ſing with the Heart, ſo with *Grace in the Heart*; that is, we muſt exerciſe the Graces of Gods Holy Spirit in *Singing*, as well as in *Praying*, labouring to expreſs the ſame Affection in ſinging the Pſalm, as *David* did in penning it. As if it be a Pſalm of *Confeſſion*, then to expreſs ſome Humility, and Brokenneſs of Heart and Spirit in Singing. If it be a Pſalm of *Prayers* and *Petitions*, then muſt our Affections be fervent. If a Pſalm of *Praiſes* and *Thanksgiving*, then muſt our Heart be chearful. And thus muſt the Affection of the Heart be ever ſuitable to the Quality of the Pſalm.

III. *Another private Duty to be performed with the Family*, is *Prayer*. For if this Duty ought to be performed every day, twice at leaſt, *viz.* in the Morning and Evening, then eſpecially on the *Lords Day*, which the Lord hath wholly conſecrated to his Worſhip and Service.

IV. *Reading the Scriptures is another Duty to be performed in and with our Family*, that ſo they may be acquainted with the Body of the Scriptures; yea, and with the Precepts and Promiſes, the Directions and Conſolations of the Word, for their Direction and Comfort.

Beſides the Publick and Private, there are likewiſe SECRET Duties to be performed by every one alone in their Cloſets or Chamber, which are briefly theſe.

1. *Reading ſome part of Gods Word, or other good Books.*

2. *Meditating of what you have Heard or Read that day:* which is an excellent means to make the Word both Read and Preached profitable to you. For as Meat, though it be never ſo wholeſome, nouriſheth us not, if it be not concocted, and digeſted; ſo is it with the Word of God, the Food of our Souls if it be not by Meditation concocted and digeſted, it will nothing at all profit us; but being by Meditation digeſted, it will then prove effectual to the nouriſhing of our Souls.

3. *Examining your ſelves*, as of your former Life and Converſation, ſo eſpecially of your Carriage the laſt Week, and of the manner of performing the Duties of the Day. And as you ſhould be humbled for your failing therein, ſo you ſhould reſolve with the Aſſiſtance of Gods Grace to be more watchful over

over your ſelves for the time to come, and to be more careful in Sanctifying the Lords Day by a conſcionable manner of performing the Duties thereof.

4. *Praying unto God*, is another Duty to be performed by you in *Secret*, as well as publickly and privately; yea, you ſhould double and treble your Prayers on the *Lord's Day*. Under the Law we read, how the Lord required double Sacrifices on the Sabbath-day; For beſides the daily Sacrifices, two Lambs more were appointed to be offered upon the Sabbath-day, four in all, to ſhew the Holineſs of the Day, *Numb.* 28. 9, 10. In like manner ought you to double your ſpiritual Sacrifices of Prayers and Praiſes on the Lords Day, earneſtly beſeeching him for Chriſts ſake to pardon, as your Sins in General, ſo in ſpecial the manifold Infirmities and imperfections which have paſſed from you in the Performance of your holy Services, and to enable you by his Spirit to perform them for the Time to come, with more Life and Vigour, with more Fervency and Affection.

Having thus ſhewed you both the *Publick*, *Private*, and *Secret* Duties of Piety to be performed on the Lord's Day.

Come we now to the *Works of Mercy*, which is another Head of Duties that ought to be performed on that Day. And becauſe man conſiſts of two Parts, *viz.* of *Soul* and *Body*, and both of them are Subject to many Maladies; therefore the Works of Mercy may be brought to theſe two Heads:

I. *Such as concern the Soul.*

II. *Such as concern the Body of your Neighbour.*

I. The Works of Mercy which concern the Soul of your Neighbour, are theſe, and ſuch like:

1. *To inſtruct the Ignorant* in Points of Doctrine needful and neceſſary to be known.

2. *To draw ſinners to Repentance*, by ſetting before them, as the Severity of Gods Juſtice againſt all impenitent Sinners, ſo the Freeneſs of his Grace, and Riches of his Mercy to all penitent Sinners.

3. *To Comfort ſuch as are Comfortleſs*, through an Apprehenſion of the Number and Hainouſneſs of their Sins, by ſetting before them the All-ſufficiency of Chriſts Sacrifice, and the gracious Offers in the Goſpel to all who find their Sins a Burthen to them.

4. *To Reprove and Rebuke ſuch as are ſcandalous and offenſive in their Way.*

5. *To reſolve the Doubtful.*

6. *To*

6. To ſtrengthen and eſtabliſh ſuch as are weak in Grace.

By a conſcionable Performance of theſe, the *Pooreſt* that are, may be *Rich* in good Works.

II. The Works of Mercy which concern the Body of our Neighbour, are theſe, and ſuch like.

1. *Viſiting the Sick, and ſuch as are otherwiſe reſtrained of Liberty.*

2. *Relieving ſuch as are in Want.* The Apoſtle, in 1 *Cor.* 16. 1, 2. injoyning the *Corinthians* to lay up ſomething in Store, *every firſt Day of the Week* (which is the Lords Day,) implieth, that is a very fit Seaſon, not only to do ſuch Works of Mercy which are then offered unto us, but alſo to prepare for other times. And ſurely, if every one would every *Lords Day* ſet apart ſomething out of his Comings-in that Week, for a Stock to give to charitable Uſes, much Good might be done thereby. For as men by this Means will have more to give, than otherwiſe they will find in their Hearts to do on the Week-days; ſo they will give more bountifully, and more willingly, becauſe the Stock out of which they give, is prepared before hand; and (it being a *Sacred Stock*, by their voluntary ſetting it apart to ſuch an Uſe) their Conſcience will account it Sacriledge to lay it out any other way. If poor men that live by their dayes Labour, and Servants that live on their Wages, would every Lords Day lay up ſome Half-pennies, or Pence, for this End and Purpoſe, they might have, without any ſenſible Damage to themſelves, a Stock for the Poor. How much greater Store would be for the Poor, if rich men, *according to Gods Bleſſing* on them, would do ſo?

Beſides theſe Duties of Piety, and Works of Mercy, which are commanded to be done on the Lords Day, there are ſome things which the Lord permits unto us, in Regard of the Weakneſs and Infirmities of our Bodies, *viz.* *Sleep*, *Food*, and *Apparel*. Becauſe we cannot with Strength and Delight ſpend the whole Day in Sabbath-duties, without competent, *Reſt*, *Food*, and *Apparel*; therefore it is lawful for us to ſpend ſome time, as in Sleep, ſo in apparelling our Selves, and in refreſhing our Bodies with Food, which otherwiſe would be ready to faint. But by a moderate Uſe of theſe, we are inabled to do the things we take in hand the more chearfully.

But herein two Cautions ought carefully to be obſerved.

1. *You muſt ſpend no more time about them than Needs muſt.* Wherefore your Bodies being refreſhed with moderate Sleep, you ought to to get up early on the Lords Day, as about ſix or

or ſeven of the Clock, and to uſe all poſſible Speed in dreſſing your ſelves, and not to ſit longer than needs muſt at your Meals; that ſo you may have the more time for the Duties of Gods Worſhip and ſervice on his day. And truly, ſince the Lord is ſo Good and Gracious unto you, as to afford you ſome part of his own Day for the refreſhment of your Bodies, far be it from you to abuſe his Goodneſs, by laviſhing away more time therein than needs muſt.

2. Second Caution: *Do them as Sabbath Day Works*; which is done two ways.

1. *By doing them for this end, that thereby you may be the better enabled to ſerve God.* Thus when at your lying down the Evening before the Sabbath, you deſire God to give you Quiet, and comfortable Sleep, that thereby your weak Bodies may be refreſhed, and you the better enabled to ſerve him the next day in the Duties of his Worſhip and Service; this is a Sabbaths ſleep. In like manner, when you eat and drink, for this very End, that your Bodies may be refreſhed, and your Spirits revived, and you thereby the better enabled with Chearfulneſs to ſerve God the remaining part of the day; this is a Sabbath days Eating and Drinking.

2. *By raiſing Spiritual and Heavenly Meditations from the ſame.* At your firſt awaking, you ſhould call to mind what Day it is; and having bleſſed God for your comfortable Reſt and Sleep that Night, you ſhould beg of him the ſpecial Aſſiſtance of his Grace, to carry you thorow all the Duties of the Day. When you are riſing out of your Beds, you ſhould think, as of the Reſurrection of Chriſts Body out of his Grave early on that day, ſo likewiſe of the Reſurrection of *your Souls* here, out of the Death of Sin, to the Life of Holineſs; and of *your Bodies* at the laſt day, out of the Grave of the Earth, to the Life of Glory in Heaven. In your apparelling your ſelves, you ſhould then think of the long white Robes of Chriſts Righteouſneſs, and the happineſs of thoſe who have an Intereſt therein. When you are waſhing your Hands and Faces, then from the cleanſing Virtue of the Water, you ſhould take Occaſion to meditate of the cleanſing Virtue of Chriſts Blood, which alone waſheth your ſouls from the filthy ſpots and ſtains of Sin. When you go to your Tables to partake of Gods good Creatures, your Corporal Food for the Nouriſhment of your Bodies, ſhould miniſter Occaſion of meditating on the Spiritual Food of your Souls, whereby they are nouriſhed unto Everlaſting Life. The Bread on your Tables ſhould mind you of

Jeſus

Jeſus Chriſt, who is the Bread of Life that came down from Heaven to quicken your dead Souls. Thus from every thing ſhould you endeavour to draw matter of Spiritual and Heavenly Meditation, labouring to keep your Hearts in an Holy Frame all the day long. What our Saviour ſaid to his Diſciples concerning the Loaves and the Fiſhes, *Gather up the Fragments, let nothing be loſt:* The like he ſeemeth to ſpeak unto you concerning the *Lords Day*, gather up the Parcels thereof, let no part of the day be loſt, no not the leaſt Minutes, which are precious, as the leaſt Filings of Gold.

As the Lord doth permit unto you ſome things which your weak Bodies ſtand in need of, that thereby you may be better enabled to ſerve him on his Day: So he is pleaſed to allow ſome things to be done by you, even on his Day, though they hinder the Performance of the proper Work thereof: and they are ſuch things as are of *abſolute neceſſity.*

Qu. *If you ask what I mean by Works of abſolute Neceſſity?*

Anſ. Such as muſt needs be done, and yet could not be done the Day before the Sabbath, nor put off to the Day after, without great Prejudice. But on the other ſide, ſuch things as do no way further the Sanctification of the Day, but rather hinder the ſame, and may as well be done the Day before, or the day after, or ſome other time, ought not to be done on the Lord's Day.

Having thus done with the Directions for the right Sanctification of the Lord's Day:

III. Come we now to the *Motives* to quicken you up to a conſcionable Obſervation of the Directions.

1. *A right Sanctification of the Lords Day maketh much to the Honour of God.* Mark what the Lord himſelf ſaith to his Church in this Caſe by his Prophet *Iſaiah*, (Ch. 58. 13.) *If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, Honourable, and ſhalt honour him.* Here it is expreſly ſaid, that by a right ſanctifying of the Sabbath, *we honour God.*

2. *A right Sanctification of the Sabbath is profitable to your ſelves*, and that in a double Reſpect.

1. In Regard of your outward Temporal Eſtate.

2. In Regard of your inward Spiritual Eſtate.

1. *The Sanctification of the Sabbath is profitable, in Regard of your outward Temporal Eſtate.* For the more conſcionable any man is in ſanctifying the Sabbath day, the greater Bleſſing he may expect from God upon his Labour on the ſix days: For it

it is not your own Labour and Toiling, *but the bleſſing of God that maketh Rich*, Prov. 10. 12.

2. *The Sanctification of the Sabbath will be profitable in Regard of your inward Spiritual Eſtate.* For this was one main End why the Sabbath was ordained; namely, that God might by it, in the Uſe of his Ordinances, inrich our Souls with ſpiritual Bleſſings in Heavenly things. And accordingly, the Sanctification of the Sabbath is an eſpecial means both to beget Grace, and to ſtrengthen Grace: For the Lord hath ordained it to be as a *Market-day* to the Soul. And truly, were we but as ſenſible of the good of our Souls, as we are of our Bodies, the beſt Husbands that be, would not more diligently keep *Market-days, and Fair-days*, than we would the *Lord's-day*.

3. *A right Sanctification of the Sabbath, is very delightful to the People of God*, in that they do enjoy intimate Society and Communion with God in his Ordinances on that Day, which is the greateſt Happineſs poor Creatures can poſſibly attain unto in this Life, being an Heaven upon Earth to enjoy Communion with God, and ſome Degree of thoſe Heavenly Joyes which we ſhall enjoy hereafter more fully in Heaven. How ſhould the conſideration hereof ſtir you up to a careful, conſcionable Sanctifying of the *Lord's Day*, that ſo you may taſte of thoſe ſweet Comforts and Refreſhments, which others have ſo plentifully enjoyed?

4. *The Sanctification of the Sabbath will exceedingly promote the Life of Godlineſs all the Week following.* This is a certain truth; that he who makes no Conſcience to keep holy the Sabbath-day, will make little Conſcience of keeping any of the other Commandments; ſo he may do it without Diſcredit to his Reputation, or Danger of Mans Law. But look how a man is careful and conſcionable in the Performance of duties of Piety to God on the Sabbath-day, in like manner is he careful and conſcionable in the Performance both of the Duties of Holineſs to God, and of Righteouſneſs towards his Neighbour on the Week-days.

5. *Another Motive may be taken from the Equity of ſanctifying this day.* In that the Lord hath afforded unto us ſix days in ſeven for our own Work, and reſerved to himſelf but one for his Worſhip and Service; whereas he might have required ſix days for his Worſhip, and afforded but one for our Work: Is it not moſt juſt and equal, that we ſhould make Conſcience of giving unto God his *Day*, by conſecrating it wholly to his Worſhip and Service? As *Joſeph* ſaid to *Potiphar's* Wife, when ſhe tempted him to Uncleanneſs, *My Maſter hath not kept back any thing*

thing from Me, but Thee, because thou art his Wife; How then can I do this great Wickedness, and sin against God? Gen. 39. 9. In like manner say thou to thy vain Companions, when thou art tempted any way to profane the Sabbath; *God the Sovereign Lord and Master of the World, hath kept back no time from me, but one day, because it was his: How then can I do this great Wickedness, and sin against God?*

CHAP. XXI.

Directions for the worthy Receiving of the Lords Supper.

TO the worthy partaking of the Sacrament of the Lord's Supper, there are three sorts of Duties required.

1. *Duties Antecedent*; that is, such as must go before the Sacrament.

2. *Duties Concomitant*; that is, such as must accompany the Action of receiving.

3. *Duties Sublequent*; that is, such as must follow after.

I. For the Duties *Antecedent*, though they are many, yet they may be all brought under this one Head of *Examination*, which is not only commanded by the Apostle, 1 *Cor.* 11. 28. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup*; but urged and pressed upon us with greater severity, than any Precept in the Book of God. For saith the Apostle in the same Place, *He that*, through a Neglect of this Duty of Examination, *eateth and drinketh unworthily*,

1. *He is guilty of the Body and Blood of Christ*, vers. 27.

2. *He eateth and drinketh Damnation to himself*, vers. 29.

1. *To be guilty of the Body and Blood of Christ*, is in some Measure, to have our Hands in his Bloody Death and Passion; and so by consequence to be Partners with *Judas* in betraying him, with the *Scribes* and *Pharisees* in accusing him, with *Pilate* in condemning him, and with the *cruel Soldiers* in crucifying him. As therefore thou wouldst not be found guilty of this horrid and dreadful Sin, put in practice the Apostle's Counsel; namely, to *Examine thy self before thou presumest to partake of that Ordinance.*

2. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself*; so our Translators render it: But the word in the *Greek* translated *Damnation*, may as well signifie *Temporal Chastisements, as Eternal Punishment*; for it is κρῖμα, *non* κατάκριμα. And

And queſtionleſs, as Hypocrites and Unbelievers while they eat and drink unworthily, eat and drink Damnation to themſelves, if they repent not; ſo alſo ſuch as are faithful and ſincere Chriſtians, when they through Infirmity and Negligence do partake of this Ordinance unworthily, incur thereby Temporal Judgments; as Sickneſs, Weakneſs, and ſometimes Death it ſelf: For, ſaith the Apoſtle (1 *Cor.* 11. 20.) ſpeaking of the Believing *Corinthians*, who had not prepared themſelves as they ſhould to that Ordinance, *For this Cauſe many are weak, and ſickly among you, and many ſleep, or dye:* For what Cauſe? namely, becauſe they received the Sacrament unworthily, and irreverently, without any Preparation, or Examination of themſelves. I grant, the beſt men cannot be ſaid in themſelves to be worthy to partake of this Ordinance; yet if thou beeſt a believing Chriſtian, and doſt ſincerely endeavour to receive it in that manner, and with ſuch Affections as the Lord doth require of thee, thou mayſt be ſaid (how unworthy ſoever thou art otherwiſe) to be a *Worthy Receiver.*

Having thus ſhewed the *Neceſſity* of the Duty of *Examination*, come we now to the Extent thereof; which may be brought to two Heads: *viz.*

1. Thy *Graces.*
2. Thy *Sins.*

Firſt, *Thou muſt examine thy ſelf of thy Graces*, more eſpecially of thy *Knowledge*, *Faith*, *Repentance*, and *Love.*

Touching *Knowledge*, I ſhall ſhew,

1. What *Knowledge* is required of every worthy Communicant.
2. The *Neceſſity.*
3. The Tryal thereof.

1. For the firſt, What Knowledge is required?

I anſwer in *General*, Knowledge of all the Fundamental Principles of Religion.

In *Particular*, Knowledge of the Doctrine of the Sacrament.

Fundamental Principles of Religion are ſuch as our Salvation is founded upon, without the Knowledge whereof a Man cannot be ſaved; and they are theſe:

That there is a God. That there is but one God. That that only true God is diſtinguiſhed into three Perſons, Father, Son, and Holy Ghoſt, all equally God. That that God is Creator and Governour of all things. That all things were made good by him, and are ſtill governed by him righteouſly. That Man in particular, was made perfectly righteous by him.

That

That Man continued not long in his happy Eſtate, but fell by tranſgreſſing the Commandment of God, in eating the Forbidden Fruit. That we are guilty of *Adam*'s Sin, being in his Loyns when he committed that Sin. That every one of us brought into the World corrupted and polluted Natures, Natures as full of Sin, as a Toad is of Poyſon. That unto this Original Corruption, we have added a numberleſs Number of actual Tranſgreſſions, and that in evil Thoughts, evil Words, and evil Deeds. That by our Sins we have made our Selves liable to the Wrath of God, to the Curſe of the Law, to all Judgments and Plagues here, and to Eternal Death and Condemnation hereafter. That no man can free himſelf out of that miſerable Condition whereinto by Sin he hath plunged himſelf, neither can any meer Creature help him. That God out of his Free Grace and Rich Mercy, did ſend his own Son out of his Boſom into the World to take our Nature upon him, that therein he might become our Surety and Redeemer. That Chriſt was both God and Man in one Perſon. That he was conceived by the Holy Ghoſt, and born of the Virgin *Mary*. That he dyed upon the Croſs to ſave his People from their Sins. That he roſe again the third Day from the Dead, aſcended into Heaven, ſits at the Right Hand of God, and makes continual Interceſſion for us. That by Faith we are made Partakers of Chriſt, and of the Benefits of his Death and Paſſion. That Faith is the Gift of God, wrought in us by the Spirit of God through the Miniſtry of the Word, whereby we receive Chriſt upon the Terms of the Goſpel, and reſt upon him alone for the Pardon of our Sins, and for eternal Life and Salvation. That it hath pleaſed God to make with us, in and through Chriſt, a new Covenant of Grace, wherein he hath promiſed the Pardon of our Sins, and the Salvation of our Souls, upon the Condition of Faith and Repentance.

Particular Principles concerning the Sacrament of the Lords Supper are theſe:

That it was ordained by Chriſt himſelf, as a Memorial of his great Love, in offering up his Life a Sacrifice for our Sins. That this, as well as the Sacrament of Baptiſm, is a Seal of Gods Covenant, whereby he binds himſelf to perform his Promiſes made unto us in Chriſt for ſtrengthening our Faith therein. That the outward Signs in the Lords Supper are Bread and Wine, by which are ſet forth the Body and Blood of Chriſt, which the worthy Receivers by Faith do partake of in this Sacrament. That whoſoever eats and drinks unworthily, is guilty of the Body and Blood of Chriſt. And therefore that every one

one is to examine himſelf, leſt he eat and drink Judgment to himſelf.

Having thus ſhewed what is that Knowledge which is required of every worthy Communicant,

II. I ſhall now ſhew the *Neceſſity* thereof; which appeareth:

1. *Becauſe without this Knowledge a man can never attain to any of the other Graces*: For an ignorant man can neither believe, nor repent, nor love God or his Neighbour aright.

2. *Becauſe without this Knowledge a man cannot diſcern the Lords Body*: Which if he do not, *he eats and drinks Damnation to himſelf*, 1 Cor. 11. 29. And therefore it is abſolutely neceſſary, that all who receive the Lords Supper, *ſhould diſcern the Lords Body*; that is, ſhould perceive that there is more to be received, than that which is ſeen with the Eye of the Body. To the Bodily Eye, there appeareth nothing but *Bread* and *Wine* upon the Table; but by Virtue of the Divine Inſtitution, there is alſo *Chriſts Body and Blood*; if this be not diſcerned, the Benefit of the Sacrament is loſt. But it is not poſſible without Knowledge (which is the Eye of the Soul) to diſcern that Body and Blood under the Elements of Bread and Wine: Therefore is the foremention'd Knowledge abſolutely neceſſary.

III. *For the third Particular*; viz. *The Tryal of thy Knowledge*, whether it be a true ſaving Knowledge, thou mayſt know it by the *Properties* thereof; ſome whereof are theſe:

1. *True ſaving Knowledge is Experimental*, whereby a Chriſtian hath Spiritual Senſe and Feeling of what he knows. He hath not only a general and a notional Knowledge of God, and of his own miſerable Condition by Nature, and of Jeſus Chriſt; but he hath likewiſe an Experimental Knowledge of God, and of his Attributes; as of his *Power* in ſupporting him under his Tryals and Temptations, of his *Faithfulneſs* in making good his Promiſes unto him. He hath likewiſe a ſenſible feeling of his own wretched Condition by Nature, and an Experimental Knowledge of Jeſus Chriſt; ſo that he knoweth Chriſt to be his Saviour and Redeemer, and reſteth upon his Merits alone for Life, and for Salvation. By this then try and examine thy Knowledge, *&c.*

2. *True ſaving Knowledge is Humble, and joyned with Meekneſs of Spirit.* For the more true Knowledge a man hath, the more he diſcerns his own Ignorance, yea and Vileneſs, by Reaſon of his Sins; and therefore you ſhall find thoſe Chriſtians who were moſt eminent both in Knowledge and Grace, to complain moſt, as of their Ignorance, ſo of their own baſe and naughty

Hearts; as you may ſee in *Paul*, and others, *Rom.* 7. 24. *Epheſ.* 3. 8. And no Marvel, conſidering that true ſaving Knowledge diſcovers unto a man his own Vileneſs and Wretchedneſs, by Reaſon of his Sins; his own Unworthineſs, yea, his own Emptineſs and Nothingneſs, in regard of any Goodneſs of his own; whereas unſanctifyed Knowledge is apt to puff a man up with Pride, and Self-conceit, even to the contemning and deſpiſing of others; which the Apoſtle plainly expreſſeth, 1 *Cor.* 8. 1. where he ſaith, *Knowledge puffeth up.* By this then try and examine thy Knowledge, whether it be a ſaving Knowledge or no.

3. *True ſaving Knowledge is active, and operative, being ever accompanyed with Practice and Obedience*; ſo that it worketh Reformation in the Heart and Life of him that hath it. By this then try and examine thy Knowledge, whether it be Saving, Sanctifying or no.

II. *The ſecond Grace neceſſarily required of every Communicant, whereof thou muſt examine thy ſelf, is* FAITH; Concerning which, I ſhall ſhew you,

1. *What Faith this is.*
2. *The Neceſſity thereof.*
3. *Some Signs and Notes for the Tryal thereof.*

1. For the firſt; what Faith this is?

I anſwer, a True, Saving, Juſtifying Faith; which may be thus deſcribed: *Faith is a Grace wrought in the Heart of a Sinner, by the Spirit of God, through the Miniſtry of the Word; whereby being convinced of his Sinful, Miſerable Condition, and of all Diſability in himſelf, or any other meer Creature, to free him out of the ſame, he goeth wholly out of himſelf unto Jeſus Chriſt, and receiving him as his all-ſufficient Saviour and Soveraign, reſteth upon his perfect Righteouſneſs, and All-ſufficient Sacrifice, for the Pardon of his Sins, and reſigneth up himſelf unto his Will and Government.*

II. *The Neceſſity of this Grace of Faith to every Communicant, appeareth,*

1. *Becauſe without Faith it is impoſſible to pleaſe God in any Holy Ordinance*, Heb. 11. 6. But true Faith will commend both our Perſons and Services unto God, ſo that they ſhall find Acceptance with him, though they be full of Weakneſſes and Imperfections. This made *Abels* Sacrifice ſo acceptable to God: If therefore thou come to this Ordinance without Faith, inſtead of pacifying God, thou ſhalt purchaſe his heavy Diſpleaſure.

2. *Except thou haſt Faith before thou approacheſt to the Lords Supper,*

per, the Sacrament cometh but like a Seal to a Blank, and ſerveth only to ſeal up thine Unbelief and Condemnation. So that Faith is neceſſarily required of every worthy Communicant, before he cometh to the Lords Supper: For that Ordinance is not inſtituted *for the Working of Faith*, but for the *Strengthening thereof.* It was not inſtituted for ſuch as are out of Chriſt, to bring them in; but for ſuch as are in Chriſt, to bring them up in him. As a Man muſt be born before he can eat; ſo he muſt be begotten again by the Spirit of God, before he can feed upon the Body and Blood of Chriſt for his Spiritual Nouriſhment. I do not ſay, that all who come to the Sacrament muſt have the *ſame Meaſure of Faith*; but it is neceſſary that they all have *the ſame Truth of Faith.*

III. *For the third Particular, the Tryal of thy Faith*, whether it be true and ſaving: thou mayſt know it by theſe two Characters, to omit many others.

1. *True Faith doth receive Chriſt in all his Offices:* not only as a *Prieſt* to make Satisfaction and Interceſſion for us; but alſo as a *Prophet* to teach and Inſtruct us, and as a King to Rule and Govern us. The true Believer doth as willingly caſt himſelf at the Feet of Chriſt, in *Subjection* to him, as into the Arms of Chriſt, for *Salvation* from him. He is as willing to *Serve* Jeſus Chriſt, as to be *Saved* by him; as deſirous to ſubmit to his Service, as to enjoy his Priviledges. For in true Faith, there is not only a fiducial Reliance upon Chriſt and his Righteouſneſs, but alſo an Univerſal Subjection to the Will of Chriſt, and a ready Submiſſion to his Government, Chriſt is held forth in the Goſpel, not only as a *Redeemer*, but as a *Lord* and a *Lawgiver*; and theſe are inſeparably connexed and knit together: And therefore he that is willing to receive Chriſt as a Saviour but not as a Soveraign, doth deceive his own Soul. By this therefore mayſt thou try the Truth of thy Faith.

2. *True Faith is an Heart-purifying Grace, it purifyeth the Heart.* This Character of Faith the Apoſtle *Peter* expreſſeth, Act. 15. 9. *Purifying their Hearts by Faith.*

Faith purifying the Heart, implyeth two things.

1. *That the Believer maketh Conſcience of his inward Thoughts:* Whereas Unbelievers, with the *Phariſees*, make clean the outſide of the Cup, labour to keep themſelves from groſs and ſcandalous Sins, but ſuffer their Hearts to range and rove into a world of vain and wanton Thoughts, of prophane and fruitleſs Imaginations, and that without any Remorſe, or Check of Conſcience.

2. *That Faith puts a purifying Diſpoſition into the Heart*, ſo that it loaths and deteſts Sin, yea, and ſtrives againſt it, though it cannot altogether purge and free it ſelf from Sin. When the Heart is once ſeaſoned with Faith, it will not willingly harbour Sin, but labour to work it out more and more. By this then try the Truth and Soundneſs of thy Faith, whether it hath wrought in thee a purging, purifying Diſpoſition, to ſtrive againſt thy Corruptions, and to work them out of thine Heart more and more.

III. *The third Grace neceſſarily required of every Communicant, is* REPENTANCE. Concerning which, I ſhall ſhew,

1. The *Nature* of Repentance, what it is.

2. The *Neceſſity* thereof to a worthy partaking of the Lords Supper.

3. Some *Signs* for the Tryal thereof.

I. For the firſt, what true Repentance is: I Anſwer, *It is a Grace of Gods Spirit, whereby both the Heart and Affections within, and alſo the Life and Actions without, are reformed.* In this Deſcription, I take the full Nature of Repentance to be compriſed: Many do add hereunto, *an inward Sorrowing and Mourning of the Heart*, which indeed doth always accompany true Repentance, but it is not of the Nature thereof. For then whereſoever Sorrow for Sin were, there ſhould be true Repentance, which is not ſo; as the Example of *Saul*, *Judas*, and other wicked men do declare.

Briefly to open this Definition of *Repentance*.

Firſt, I ſay, *It is a Grace of Gods Spirit*; that is, a Gift freely given of God, and wrought in us by his Holy Spirit. So that it proceedeth not from mans free Will, nor from any Power and Ability of his Nature.

Again *Repentance is a Reformation*, wherein conſiſts the very Nature thereof; as the words of *Turning*, *Renewing*, *Changing*, and the like, which in Scripture are attributed to *Repentance*, do imply. Now this Reformation muſt firſt be *of the Heart*; for the *Heart* of a man is the Fountain of all his Actions.

Now in Reaſon, the Fountain muſt be cleanſed and purged, before that which iſſueth and ſtreameth from it can be wholeſom. There muſt be therefore firſt a renewed Heart, before there can be a reformed Life: For it cannot be, that the *Stream* of our Actions ſhould be good, if the *Fountain* of our Heart be corrupt. Hence it is that the Prophets ſo often call for the *cleanſing of the Heart*, and the Apoſtle for the *renewing* and *changing* thereof, without which all external and out-

outward Reformation is but meer Phariſaical Oſtentation.

In the laſt place is added, *A Reformation of the Life and Actions without*: for as to make ſome outward Shew of Reformation, without reforming the Heart within, is but *Phariſaical Oſtentation*, whereby we deceive others: So to pretend an *inward Reformation*, without the outward Fruits of Amendment, is but *meer Folly*, whereby we deceive our ſelves. For it cannot be, that Reformation ſhould be truly rooted and grounded in the Heart, but that it will bud forth, and ſhew it ſelf in the Fruits of a Godly Life. That man therefore deceiveth himſelf, who thinks his Heart is purged and reformed, when his Life is polluted. For as the Fruits declare the Tree, ſo the Actions of men manifeſt their Affections.

II. The *Neceſſity of this Grace of Repentance in every worthy Communicant, upon his approaching to the Lords Table, appeareth*; Becauſe we come to receive a Sacrifice for Sin; but to offer to receive a Sacrifice for Sin, without a turning from Sin, is to count the Blood of the Covenant an unholy thing. We are not ignorant, that one main end of our approaching the Lords Table, is to receive Chriſt as he hath offered himſelf a Sacrifice and Price of Redemption for our Sins: Now he that looketh for Pardon of Sin, muſt have a full Purpoſe; and according to his Purpoſe, a Faithful and Reſolute Endeavour to forſake Sin, which is, and will be, the Mind of every true Penitent, and ſo alſo it ought to be. The Lord therefore requireth of them who bring their Sacrifice to him for Pardon, *That they take away the Evil of their Works, and ceaſe to do Evil, and learn to do well*, Iſa. 1. 15. *&c.* And thereupon inferreth this gracious Invitation, *v.* 18. *Come, now let us reaſon together.* With what Face then dares an impenitent Sinner, that is not touched with any Remorſe for his Sins paſt, nor hath any Purpoſe to turn from his Sins for the time to come, offer to take that Body which was broken, and that Blood which was ſhed for Sin? Such an Eating and Drinking of Chriſts Body and Blood, is a plain trampling of the Son of God under Foot, and a counting of the Blood of the *Covenant* an unholy thing, a thing that may be mixed with impure and unholy things. If this be not to be guilty of the Body and Blood of Chriſt, what can be?

III. For the *Tryal of Repentance*, whether it be ſound and ſincere, thou mayeſt know it by theſe Signs and Notes:

1. *By a godly Sorrow for Sins paſt.* By a *godly Sorrow*, I mean, ſuch a Sorrow as maketh God its Object, that is, when we grieve and mourn for Sin, more out of reſpect to God, than

Fear of Punishment; that we have offended so good a God, so gracious a Father, so bountiful a Lord and Master. I deny not, but it is good and commendable to grieve and mourn for Sin, in respect of Punishment, for Fear of Hell; for it is a good Preparatory to a godly Sorrow; but we must not rest therein. By this therefore try and examine the Truth of thy Repentance; for whersoever there is true Repentance, there must be this godly Sorrow.

2. *A turning from those evil Wayes wherein we have formerly walked*: As you may see in the Example of those Penitents that are recorded in Scripture; as of *Paul*, *Peter*, *Zacheus*, and others, who upon their Repentance turned from those evil Courses wherein they had formerly walked. Hereby therefore try the Truth of thy Repentance: Hath it wrought a Change and Alteration in thy Course of Life? Are old things done away? Is there a forsaking of former Sins? Hast thou left thy Swearing, thy Drunkennes, thy Whoredoms, thy Cozening by falle Weights and Measures? Canst thou say of thy self, as *Paul* did of the *Corinthians*, *I was once a Swearer, a Drunkard, an Adulterer, an Extortioner, a Covetous Person, and the like; but now I am Washed, now I am Sanctified, yea, and Justified in the Name of the Lord Jesus Christ, and by the Spirit of my God?* Canst thou thus say of thy self, and that in Truth and Sincerity of Heart? then thou hast some comfortable Evidence of the Truth and Soundnes of thy Repentance. But how vainly do they deceive themselves, who because they have made Confession of their Sins unto God, and haply with some few Tears, flatter themselves with a Conceit of true Repentance, when yet they still live and continue in their former sinful Courses, wallowing like Swine in the Filth of Sin, and Mire of sinful Filthines.

3. *A turning unto God.* For where there is true Repentance, there is not only a turning from Sin, but likewise a turning unto God; whereby I mean a sincere endeavour to serve and please God in Newnes of Life, and better Obedience. Hath then the Sense and Smart of thy former Wandrings made thee earnestly to wish, that thou mightest please God better for the time to come? Make much of such Affections in thy Soul, for it is a good Sign of some Change there.

IV. *A fourth Grace necessarily required of every Communicant before he Presume to come to the Lords Table*, is LOVE.

Yea a twofold Love is required of every Communicant; *viz.*

1. *A Love of God, and of Christ,*
2. *A Love of his Neighbour.*

Both

Both which are inſeparably knit together. Yet for a more diſtinct handling of them, I will ſever them in my Diſcourſe, and treat of them apart, ſhewing you,

1. The Neceſſity of them to a worthy partaking of the Lords Supper.

2. Some *Signs* and *Notes* for the Tryal of them.

1. For the *Love of God*, that is neceſſarily required of every Communicant, becauſe the greateſt Evidence that ever was given of *Gods Love*, is there ſet before us. For Jeſus Chriſt the only Son of God, and Saviour of Man, is the greateſt Evidence of Gods Love that ever was or can be. Should God ſet himſelf to make another World, and to conferr on that World a greater Gift than he hath conferred on this World, namely, *his only begotten and dearly belved Son*, we may boldly ſay, *He could not*. Neither can the *Creature* receive, nor the *Creator* give a greater Gift; and that both in Regard of the Excellency of the Gift it ſelf, and alſo in Regard of the Need wherein we ſtood thereof, and of the Good we reap thereby. Thereby Gods *Love*, in this Evidence thereof, is ſo ſet out, as goeth beyond all Expreſſion: Joh. 3. 16. *God ſo loved the World, that he gave his only begotten Son*, &c. *SO unutterably, So unconceivably, So infinitely*, as who ſhall endervour to expreſs this *So* to the full, ſhall do it *ſo, ſo*. Seeing then ſuch an Evidence of ſuch Love of God to Man is ſet out at the Lords Table, ſhould not every one who approacheth thereunto, to partake of that Evidence, come with an Heart filled with a Love to God, and with a Reſolution to ſhew forth all the Fruits of a true Love of God on all Occaſions?

And as we muſt come with a Love to God, ſo with a Love to Jeſus Chriſt, who ſo loved us, as to die a cruel curſed death for us; and thereby manifeſted greater Love to us, than to himſelf; to the Members of his *Myſtical* Body, than to the Members of his *Natural* Body, for he offered up his *Natural* Body, as a Sacrifice for the Redemption of his *Myſtical* Body. What greater Love than this can be imagined? Oh how doth it then concern us to go to that Ordinance with Hearts inflamed with a Love to Jeſus Chriſt! Thus much of the Neceſſity of our Love to God, and to his Son Jeſus Chriſt.

II. For the *TRYAL* thereof, you may know it by theſe *Notes* and *Characters*:

1. *Where there is a true hearty Love to God, and to Jeſus Chriſt, the Heart will be much taken up with the Thoughts of them.* Such an one will be often thinking of God, and of Jeſus Chriſt, and

of their tranſcendent Love manifeſted in the great Work of Redemption. *David* having ſaid (Pſal. 119. 97.) *Oh how do I love thy Law!* He preſently adds, *It is my Meditation all the day.* And whatſoever and whomſoever we love, we cannot but frequently think and meditate on.

Indeed ſuch as love God and the Lord Jeſus Chriſt, in Truth and Sincerity, may have multitudes of vain, wanton, worldly, covetous thoughts in their Hearts; but they take no true Delight in them, they are rather their Grief and their Burden; but the thoughts of God, and of Chriſt, are very ſweet and comfortable unto them. By this therefore try and examine the Truth of thy Love unto God, and Jeſus Chriſt.

2. *Where there is an hearty Love to God, and to Jeſus Chriſt, ſuch an one will be often ſpeaking of them.* For the Tongue cannot but be ſpeaking of thoſe things and perſons upon whom the Heart is ſet. If the Heart of a man be ſet upon the World and the things thereof, his Tongue will be moſt frequently talking and diſcourſing of them. In like manner, if the Heart of a man be ſet upon God and Jeſus Chriſt, his Tongue will be frequently talking and diſcourſing of them. By this therefore try and examine the Truth of thy Love unto God, and Jeſus Chriſt: For he that ſaith, he loveth God, and the Lord Jeſus Chriſt, and yet ſeldom thinks of them, or ſpeaks of them, certainly he deceiveth himſelf; for we cannot but be thinking and ſpeaking of thoſe whom we truly love.

4. *Where there is an hearty Love to God, and Jeſus Chriſt, it will make a man willing to ſuffer any thing for them.* It is ſaid of the *Primitive* Saints, *That out of their abundant Love unto the Lord Jeſus Chriſt, they accounted not their Eſtates too dear for him, but took joyfully the ſpoiling of their Goods,* Heb. 10. 34. Neither did they account their Lives too dear; for it is expreſly ſaid, Rev. 12. 11. *They loved not their lives unto the Death for him;* that is, they deſpiſed their Lives in compariſon of Chriſt, they willingly expoſed, not only their Goods and Eſtates to the ſpoil, and their Perſons to all manner of Shame and Contempt, but alſo their Bodies to painful Deaths for the Cauſe of Chriſt. By this then try and examine the Truth of thy Love unto Jeſus Chriſt; namely, by thy Willingneſs to ſuffer for the Cauſe and Truths of Jeſus Chriſt.

II. *Love of thy* NEIGHBOUR, *is another Branch of that Love which is required of every Communicant.* Touching which I ſhall briefly ſhew,

1. The *Neceſſity* thereof in every Communicant.
2. The *Tryal* thereof.

1. The

1. The *Neceſſity* thereof appeareth, *in that the Lord will not accept of any ſervice thou performeſt unto him, if thou be not in love and charity with thy Neighbour*, Mat. 5. 23, 24. ſaith our Saviour, *If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy Gift before the Altar, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy Gift.* Hereby is implyed, that if there be any variance between thee and thy Neighbour, Peace and Reconciliation muſt be ſpeedily ſought: For without it, God will not accept of any Worſhip or Service thou offereſt unto him. Though Chriſt here inſtanceth but in one kind of Worſhip, which was the offering up of Sacrifice, yet under this he comprehendeth all the Parts and Kinds of Gods Worſhip, as *Praying*, *Hearing*, *Receiving the Sacrament*, or the like. So that Chriſts meaning is, that whenſoever thou ſetteſt upon any part of Gods Worſhip and Service, and then remembreſt, *that thy Brother hath ought againſt thee*; that is, thou haſt any way wronged or offended thy Brother; or as St. *Mark* hath it, *Chap.* 11. 25. *If thou haſt ought againſt thy Brother*, that is, if he hath wronged thee, *firſt be reconciled to thy Brother, and then go to the Ordinance of God.*

II. For the TRYAL of the *Truth of thy Love to thy Brother*, thou mayſt know it by theſe Notes:

1. If thou haſt truly forgiven thy Brother, thou wilt be ſo far from doing him any Harm, (though it lay in thy Power) that thou wilt not wiſh any harm unto him.

2. If thou haſt truly forgiven thy offending Brother, thou wilt willingly embrace Occaſions of doing him good, that ſo he may know, and be aſſured, that thou art reconciled unto him. This our Saviour requireth of all his Diſciples, *Mat.* 5. 44. where he ſaith, *Love your Enemies*; that is, thoſe who have any way wronged you: And as an Evidence of the Truth of your Love, he addeth, *Do good to them that hate you*; intimating, that it is not ſufficient that you ſpeak friendly and peaceably to your Enemies, but you muſt likewiſe take all Occaſions of doing them what Good you can; which is true Chriſtian Love and Charity.

Having thus ſpoken largely to the firſt Head of Examination, namely, *Our GRACES*, I come now to the ſecond, namely, *Our SINS*, wherein I ſhall ſtudy Brevity.

As it is the Duty of every Communicant to examine himſelf concerning his *Graces*, ſo likewiſe concerning his *SINS*, which are like that accurſed thing whereof God ſpeaketh to *Joſhua*, (*Joſh.*

(*Josh.* 7. 11.) they must therefore be searched out. Yea, they are like the *wild Gourd, that brought Death into the Pot.* If they be not searched out, and cast away, they will turn the Sacramental Bread and Wine into Spiritual Bane. *He therefore that covereth his Sins shall not prosper; but whoso confesseth and forsaketh them, shall have Mercy,* Psal. 28. 13.

It is said of the Viper, that when she goeth to joyn with her Mate, she casteth out all her Poyson. How much more oughtest thou, when thou goest to have Communion with thy Heavenly Spouse the Lord Jesus Christ, cast out thy Sins, which are a Spiritual Poyson, worse than the Poyson of any Viper?

In this *Examination*, thou must search after thine evil Thoughts, Words, and Deeds; as after thy Sins of Omission and Commission, so after thy sinful manner of performing holy Exercises; and especially after the Sins thou hast committed since thy last receiving the Blessed Sacrament; and such as are most against the Vows and Covenants that formerly thou madest with God, and which do most gall thy Conscience, or most Disgrace thy Profession, or are greatest Occasions of dulling thy Spirit: that these being found out, they may be the more lamented, and pardon for them more earnestly desired.

In examining thy self, it will be a good help to read such a Treatises a doth in particular set out the several Sins against the several Commandments. For when by such a Treatise thou art shewed, that such a thing is a Sin against such a Commandment, thy Conscience will upon the reading of such Sins, tell thee, that therein thou hast sinned. Having examined and searched thine Heart thorowly of all thy known Sins, then humble thy self before the Throne of Grace, in a true and unfeigned Acknowledgment and Confession of them, freely judging and condemning thy self before God, with a broken and contrite Heart.

That thy Confession may be performed after a right manner, it must have these Properties:

1. *It must be particular, and of special Sins.* In thy Confession thou must descend to special and particular Sins. The prophanest Wretch in the World may in a general manner confess and say, *I acknowledge my self to be a Sinner:* But if thou wilt make a true Confession of Sin, thou must lay open thy Sins in particular before God. And for thine Encouragement thereunto, know, that the more particular thou shalt be in thy Confession, the more Comfort thou wilt find therein.

2. *Thy*

2. *Thy Confeſſion muſt be, as, particular in reſpect of Sins, ſo likewiſe full, in Regard of the Aggravations of them.* Thus did *David* in his Confeſſion of that Sin of numbring the People, (2 Sam. 24. 10.) *I have ſinned greatly in that I have done, and now I beſeech thee, O Lord, take away the Iniquity of thy Servant, for I have done very fooliſhly.* See what terms of Aggravation he heapeth up. 1. *I have ſinned.* 2. *I have ſinned greatly.* 3. *I have done fooliſhly.* 4. *Very fooliſhly.* And as thou deſireſt Pardon of thy Sins, ſet them forth to the full; let no Circumſtance of Aggravation be wanting, by which they may appear the more foul and filthy.

3. *Thy Confeſſion muſt be with inward Remorſe and Sorrow of Heart, that thou haſt ſinned againſt ſo good, and ſo gracious a God.* Thou muſt not content thy ſelf with a meer verbal Acknowledgment of thy Sins and Tranſgreſſions, being affected with no more Grief in the confeſſing of them, than thou waſt in the committing of them. But every ſin confeſſed ſhould be as a Dagger piercing thee to the very Heart. At leaſt thou ſhouldſt grieve that thou canſt no more grieve for thy Sins: thine heart ſhould bleed, becauſe thine Eyes cannot weep.

And having confeſſed thy Sins, pour out thy Soul in hearty Prayer unto God for the pardon and forgiveneſs of them all. And then be earneſt with him to make the Sacrament effectual to thy Comfort, effectual to the mortifying of thy Luſts, to the ſtrengthening of thy Graces, eſpecially to the confirming of thy Faith in the Aſſurance of the Pardon and Forgiveneſs of thy Sins, *&c.*

II. Having ſhewed the Duties *Antecedent*, come we now to the Duties *Concomitant*; that is, ſuch as muſt accompany the Action of Receiving.

But firſt I ſhall premiſe ſome few *Directions* touching the *Manner* of thine approaching to the Lords Table.

1. *Having thou prepared thy ſelf, go not in the Strength of thy Preparations, but in the Strength of Jeſus Chriſt, looking for Acceptance only in and through his Merits and Mediation.* For though thou haſt prepared thy ſelf after the beſt manner that thou canſt, yet if with an impartial Eye thou ſhalt look back upon thy Preparations, how full of Weakneſſes, Infirmities and imperfections wilt thou find them! So that if Chriſt doth not cover both thy Perſon and Preparation with the Robe of his Righteouſneſs, and ſprinkle them with his Blood, neither thy Perſon, nor thy Preparation, will find Acceptance with God. Caſt therefore all thy Preparations at the Feet of Jeſus Chriſt,

and

and ſay, *Lord, I come not in the Strength of my Preparations, but only in the Strength of Jeſus Chriſt: I come in the alone Name and Mediation of Chriſt, to partake of the Body and Blood of Chriſt, and of the Benefits of his Death and Paſſion.* And thou mayeſt then be confident that God will overlook thy manifold Weakneſſes and Imperfections in the Work of Preparation, and accept of thee, and of thy Services, in and through his beloved Son Jeſus Chriſt.

2. *As thou art going, meditate on the End and Benefits of that Solemn Ordinance*: Some whereof are theſe.

1. The Remembrance of the Death of Chriſt, it being inſtituted as a *Memorial* thereof.

2. The ſpiritual Nouriſhment of our Souls.

3. The ſtrengthening of our Faith in the Aſſurance of the Pardon and Forgiveneſs of our Sins.

4. The ſealing of the Covenant of Grace, with all the Bleſſings thereof, unto the believing Soul.

5. The increaſing of our ſpiritual Union and Communion with Chriſt, and all his Members. A ſerious Meditation of theſe, will be a ſpecial Means to ſtir up in us ſome ſpiritual Appetite after the Ordinance, that we ſhall go with hungring and thirſting Deſires after the ſame.

3. *Go to the Sacrament with a ſtrong Expectation to receive much from God in and through that Ordinance*: knowing that God will inlarge himſelf unto all thoſe who come with inlarged Hearts, with a ſtrong Expectation of many good things. *Open thy Mouth wide*, ſaith the Lord, (*Pſal.* 81. 10.) *and I will fill it.* So that if thou open thy Mouth wide, in a longing Expectation of great Matters, he will fill it; yea, the more thine heart is inlarged in Deſire and Expectation, the more will Gods Heart be enlarged in Bounty towards thee. As therefore God hath promiſed in the Covenant of Grace, *To be thy God, to write his Law in thy Heart, to pardon thy Sins, to ſubdue thy Corruptions, to give thee a ſoft Heart, yea, to give thee Grace here, and Glory hereafter*, and the like; go with an expectation of theſe and ſuch like Bleſſings, and thou ſhalt not be diſappointed of thine Hopes.

4. *Approach to the Lord's Table with all holy Reverence*, in reſpect of Gods glorious Majeſty, who is in a ſpecial manner preſent at that Ordinance, to behold his Gueſts, and will be *ſanctified by all thoſe who draw nigh unto him*, Lev. 10. 3.

5. *Approach thereunto with all Humility*, in reſpect of thine own Vileneſs and Unworthineſs, who art but ſinful Duſt and Aſhes; and

and (if thou haſt any Light of Grace in thee) canſt not but be conſcious to thy ſelf of more Corruption in thine own Heart, than thou knoweſt to be in the Heart of another. And therefore ſay not, ſuch an one is ignorant, and ſuch an one is looſe in his Life and Converſation; but ſay, *Lord, I am ignorant, I am unworthy to draw nigh unto thee in ſo Holy an Ordinance, not worthy to gather up the Crumbs under thy Table.* And know, that the more unworthy thou art in thine own Account, the worthier Gueſt thou art in the Account of God.

6. *As thou art going to the Lords Table, caſt all thy worldly Thoughts and Buſineſſes out of thy Head,* which otherwiſe will carry away thine Heart from the Ordinance, and exceedingly diſturb thee thereat. In *Job* 1. 6. we read, *There was a Day when the Sons of God came to preſent themſelves before the Lord, and Satan alſo came among them.* In like manner, on the Day when *Gods Children* preſent themſelves before the Lord in that ſolemn Ordinance, Satan will be ſure to appear amongſt them, to diſturb and diſtract them therein, (as much as poſſibly he can) by caſting into their Head vain and impertinent Thoughts. And therefore it concerneth thee to be watchful over thy Thoughts, and to keep thy Heart cloſe to the Ordinance. To that end it will be thy Wiſdom often to eye the outward Elements of Bread and Wine, and diligently to obſerve the outward Rites and Actions in the Ordinance, and thereupon to meditate on the ſpiritual things ſignified thereby.

Theſe things premiſed, come we now to the Duties to be performed at the Ordinance; which are theſe:

1. *When thou art preſent at the Ordinance, put forth all the Strength thou canſt in the partaking thereof*; I mean the ſtrength of thy Affections. For though thou art very weak, yet if thou put forth thy Weakneſs, God will accept thereof. Content not thy ſelf therefore with a meer outward Participation of the Lords Supper, but let thy Care be to bring up thine Heart and Affections to the Ordinance, and to put forth what ſtrength thou canſt.

2. *Remember the Death of Chriſt*; which is Chriſts Command in the Inſtitution of this Ordinance; For, ſaith he, *This do in Remembrance of me*; viz. in remembrance of my bitter Death and Paſſion. For the Apoſtle *Paul* explaining this *Remembrance of Chriſt*, applieth it to *his Death*, and *the ſhewing it forth: This do*, ſaith he, *in Remembrance of me: For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords Death till he come*, 1 Cor. 11. 26, 27. So that this Ordinance of the Lords Sup-

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per was instituted for a *Solemn Memorial* of that great Sacrifice the Lord Jesus Christ, that his Death might never be forgotten, but be ever fresh in our Memories.

And why must his Death be thus remembred? Surely because thereby was the Covenant of Grace ratified and sealed, our Redemption purchased, our Sins expiated, our Reconciliation made with God, and the foundation of our Graces laid. And therefore at the Table, let out thine Heart in a serious Meditation of the manifold Sufferings of Christ, which is the τὸ ἔργον, the *main Business* of this Ordinance. And meditate not only of his Sufferings at his Death, but likewise in the whole Course of his Life, even from his *Cratch* to his *Cross*, from his *Birth* to his *Death*. For his whole Life was a continual Suffering. Meditate therefore of his mean Birth and Flight in his Infancy, of the manifold Reproaches which were cast upon him from time to time; yea, of his manifold Persecutions; of their cruel handling of him at the time of his Death, when they apprehended him like a Thief, bound him, arraigned and condemned him as a Malefactor, buffeted him with their Hands, beat him with Staves, scourged him with Whips, *making long Furrows in his Back*; platted on his Head a Crown of sharp Thorns, laid an heavy Cross on his Back, nailed his Hands and Feet to that Cross, gave him Gall and Vinegar to drink, and sundry ways much afflicted him. Thus was his Body broken with Torments. In Relation hereunto it is said of him, *That he was a man of Sorrows, and acquainted with Griefs*, Isa. 53. 3.

Especially when thou art present at the Sacrament, take a turn with Christ in the *Garden*, by meditating of his *bitter Agony*, wherein he *sweat Drops of Blood*, which was never read, or heard of, in any before, or since. Yea, the Blood that Christ then sweat, was not thin watery Blood, but *thick Blood*; as θρόμβοι in the Original properly signifieth; *Luke* 22. 44. saith the Evangelist, *Being in an Agony, his Sweat was, as it were, great Drops of Blood, falling down to the ground.* Which latter Clause sheweth, that the Blood of Christ passed through the pores of his Body in such a plentiful Manner, that it trickled down to the Ground in great Abundance: So that as *Bernard* speaketh (*Non solum oculis, sed membris omnibus flevisse videtur,*) Not only the Eyes of Christ, but all the parts of his Body did seem to weep, and that Tears of Blood.

In this Sweat of Christ there are three things remarkable, which do exceedingly set forth the Greatness of his Agony.

1. *It*

1. *It was a cold Night*, for which Cauſe afterwards they kindled a Fire in the *High Prieſts Hall.*

2. *He lay upon the cold Ground*; both which were enough to drive the Blood inward, *Mat.* 26. 39.

3. *He was in exceeding great Fear*, which naturally draweth the Blood from the outward Parts to the Heart; and yet *in a cold night lying upon the cold Ground, and being in great fear, he ſweat Drops of Blood, Mat.* 26. 39. Who can imagine the bitterneſs of our Saviours Agony at that time? And what was it which put him into that Agony? Queſtionleſs, the Apprehenſion of what he was to ſuffer, as appeareth by his Prayer in his Agony; *Father, if it be poſſible, let this Cup paſs from me.* Now if the Apprehenſion of what he was to ſuffer was ſo bitter, Oh how bitter think you were his ſufferings upon the Croſs, when he cryed out, *My God, my God, why haſt thou forſaken me?* which words do not imply, that the Deity was ſevered from the Humanity; but that the Father had withdrawn from him all ſenſible feeling of his Loving Favour, had reſtrained the Influence of thoſe Beams which might any way refreſh his troubled Soul. So that Chriſt might well take up the Words of the Captive *Jews*, and ſay, *Behold, and ſee if there be any Sorrow like to my Sorrow, wherewith the Lord hath afflicted me in the Day of his fierce Anger!* Lam. 1. 12.

Theſe things call to mind, in the time of the Adminiſtration of the Sacrament, not only when thou art eating the Bread, and drinking the Wine, but alſo when thou ſeeſt the Bread broken, and the Wine poured forth, then thou ſhouldſt think how Chriſts Body was broken with Torments, and his Blood ſhed for Remiſſion of Sins. And alſo when thou ſeeſt others taking the Bread and the Wine, thou ſhouldſt then be ſteeping thy Thoughts in the Meditation of Chriſts bitter Death, and manifold ſufferings.

This *Remembrance* of Chriſts Death at the Sacrament, muſt not be a bare *Hiſtorical* Remembrance thereof, contenting thy ſelf with a Remembrance of the Hiſtory of Chriſts Death, as it is ſet forth by the *Evangeliſts*; but it muſt be an *Operative* and *Practical* Remembrance, working up thine Heart,

1. *To an unfeigned Love of God*, who out of his free Grace, and rich Mercy, did ſend his dearly beloved Son out of his own Boſom into the World, to take our Nature upon him, and therein to die a bitter curſed Death for Mans Redemption. Who can ſufficiently admire the Riches of Gods Love to Man therein! How may we with *David* cry out, and ſay, *Lord, what is man that thou art ſo mindful of him!* Eſpecially that thou

ſhouldſt

ſhouldeſt be ſo mindful of him, as to give the Son of thy Love to ſuffer a curſed Death upon the Croſs, to make us who were *Children of Wrath, and Bond-ſlaves of Satan, Sons of God, and Heirs of Eternal Life and Salvation!* And how ſhould this incomprehenſible Love of God fire and inflame our cold and frozen Hearts with a fervent Love unto him again!

2. *The Remembrance of Chriſts Death ſhould work up our Hearts to an ardent Love of Chriſt, for that wonderful Love of his in giving himſelf for us*, his Body to be crucified, his Blood to be ſhed, and his Soul to bear the intolerable burthen of his Father's Wrath, due to our Sins; which made him ſweat Drops of Blood in the Garden, and to cry out on the Croſs, *My God, my God, why haſt thou forſaken me?* Oh how ſhould this raviſh our Souls with Admiration of ſo great Love! and inflame our Hearts with Love again unto him, who did, and ſuffered ſo much for us! How ſhould the Meditation of the manifold Sufferings of Chriſt, eſpecially of his bitter Death and Paſſion, work in us an holy Paſſion of Love!

3. *The Remembrance of Chriſts Death ſhould work in us a Care to pleaſe him in all things, to be willing to do and ſuffer any thing for him, who hath done and ſuffered ſo much for us*; which Chriſt declareth to be a good Proof of our Love, ſaying, *If ye love me, keep my Commandments*, Joh. 14. 15. And though we cannot exactly keep the Commandments of Chriſt, yet we may and ought ſincerely to endeavour the keeping of them, without which our Profeſſion of Love is but vain and fruitleſs, in ſhew and not in Truth.

4. *The Remembrance of Chriſts Death ſhould work in us a godly Sorrow for our Sins, as the true Cauſe of his Sufferings.* For the Truth is, it was not ſo much *Judas* that betrayed Chriſt, nor the *Scribes* and *Phariſees* that accuſed him, nor *Pilate* that condemned him, nor the *Souldiers* that crucified him, nor the *Devil* that ſet them all on work, as *our Sins*, that were the true Cauſe of Chriſts Sufferings. The Souldiers that ſcourged and crucified him, were but our Executioners to inflict on him thoſe Puniſhments, which our Sins deſerved, and Gods Juſtice impoſed for the ſame. They were our Sins which invenomed thoſe Whips that ſcourged his Innocent Body; thoſe Thorns which pricked his Temples, and thoſe Nails which pierced his Hands and Feet, and made them ſo bitter unto him; *Oh therefore that we could ſo look upon him whom we have pierced by our Sins, that we might mourn as one that mourneth for his only Son; and be in Bitterneſs, as one that is in Bitterneſs for his Firſt-born*, Zach. 10. 12.

5. *The*

5. *The Remembrance of Chriſts Death ſhould work in us the Death of Sin:* We ſhould ſo remember the Death of Chriſt, as to dye unto Sin. For the Apoſtle *Paul* urges our *death to ſin from the Death of Chriſt*, that *as Chriſt dyed and roſe again, ſo we ſhould dye to ſin, and live unto God*, Rom. 6. 2. To this end, let us hate and loath ſin as the greateſt evil, reſolving with the Aſſiſtance of Gods Grace, to leave and forſake all manner of ſins for the time to come. For why ſhould any ſin ſeem light to us, which lay ſo heavy upon our Saviour, as to caſt him into a bloody ſweat? Why ſhould any ſin be ſweet to us, which was ſo bitter to our Saviour? Far be it from us, by our renewed ſins, to tear open his Wounds afreſh, and crucifie him again.

6. *The remembrance of Chriſts Death ſhould work up our Hearts to ſome due thankfulneſs unto God, and his Son Jeſus Chriſt for their unſpeakable Love and Mercy towards us therein.* Thankfulneſs is a Grace, not only to be exerciſed after our receiving of the Sacrament, but likewiſe while we are preſent at the Ordinance. When our hearts are affected with the apprehenſion of the incomprehenſible love of God the Father, in giving his beloved Son out of his own Boſom to dye for us; and of the unſpeakable love of Chriſt, in offering his own Body a Sacrifice upon the Croſs for our ſins, then ſhould they break forth in Praiſes and Thankſgivings unto God the Father, and his Son Jeſus Chriſt.

III. *Another duty to be performed at the Ordinance, is the exerciſe of thy Graces, more eſpecially thy Faith, and Repentance.* It is not enough that thou bring Faith, Repentance, and other Graces to the Sacrament; but thou muſt likewiſe there ſtir up thy Graces, and exerciſe the ſame, or elſe thou wilt be an unworthy Receiver.

And therefore as thou wouldſt be a worthy Gueſt, and partake of the comfort of the Ordinance, ſtir up and exerciſe thy Graces. As,

1. *Thy Faith.* This is the chief Grace to be exerciſed at the Sacrament; for *Faith is the Eye of the Soul*, whereby it ſeeth and diſcerneth the Body and Blood of Chriſt under the Elements of Bread and Wine. It is likewiſe the *Hand of the Soul*, whereby it receiveth Jeſus Chriſt; and the *Mouth of the Soul*, whereby it feedeth upon Jeſus Chriſt. And therefore without the exerciſing of thy Faith at the Sacrament, thou canſt receive no benefit at all.

There is a threefold Act of Faith to be exerciſed at the Lord's Supper.

1. *To look out for Chriſt.*
2. *To receive Chriſt.*

3. *To apply and appropriate him to thine own ſelf.*

1. The firſt Act of Faith is, *To look out for Chriſt:* And therefore when thou art preſent at the Lord's Supper, reſt not in the outward Element, in the beholding and taking of them; but with the Eye of Faith, diſcern the Body and Blood of Chriſt, under the Elements of Bread and Wine, which indeed do Spiritually and Sacramentally ſet forth the Body and Blood of Chriſt, as is clear from Chriſt's own Expreſſion, *Matt.* 26.26.

And as thou art not to reſt in the outward Elements, ſo neither in the outward Rites and Actions; but in the beholding of them, thou art with the Eye of Faith to ſee and diſcern the Spiritual things ſignifyed thereby: When therefore thou beholdeſt the Miniſter breaking the Bread, then meditate of the manifold ſufferings of Chriſt; and with the Eye of Faith, look upon Jeſus Chriſt hanging upon the Croſs, there conflicting with his Fathers Wrath, and groaning under the weight and burthen of our Sins: Behold his Bleſſed Body broken and torn with Stripes and Wounds, with Whips and Nails.

And when thou ſeeſt the Miniſter *pouring out of the Wine*, then exerciſe and actuate thy Faith in the Blood of Jeſus Chriſt, and the ſhedding thereof, which indeed ſheweth the extent of Chriſt Sufferings, even to the taking away of his Life: Which is the fartheſt extent of a man's ſufferings in this World.

Again when thou ſeeſt the *Miniſter offering the Bread and Wine to the Communicants*, then by the Eye of Faith, ſee Gods love in offering his Son to every believing Communicant. For as verily as the Miniſter doth offer the Bread and Wine, ſo truly doth God really offer Chriſt, with all the Benefits of his Death and Paſſion to every believing Communicant. I do not ſay *Carnally*, but *Really*; not the Fleſh of Chriſt, but Chriſt with all the benefits of his Death and Paſſion; as Reconciliation, Redemption, Remiſſion of Sins, *&c.* For there is not a meer Repreſentation, but a real and true exhibition of Chriſt, as broken for our Sins.

II. Another Act of Faith to be exerciſed at the Lords Supper, is, *To receive Jeſus Chriſt.* For the Believer having ſeen Chriſt with the Eye of Faith, under the outward Elements, and forementioned Rites, then he receiveth him into his heart with much joy and Gladneſs. As therefore thou ſtretcheth forth the Hand of thy Body to receive the Bread and Wine; ſtretch forth the Hand of Faith to apprehend and receive Jeſus Chriſt; and reſt upon him; as for the Pardon of thy ſins here, ſo for Eternal Life and Salvation hereafter.

III. *Ano-*

III. *Another Act of Faith to be exerciſed at the Lords Supper, is to apply and appropriate Chriſt to thy ſelf*; which is implyed under the Rites of *eating the Bread*, and *drinking the Wine*; whereby is meant *a feeding upon Chriſt by Faith*, which is an applying of him. When therefore thou art eating the Bread, and drinking the Wine, feed upon Chriſt *by a particular Application of him and all his Benefits, to thine own Souls comfort*; by Faith aſſure thy ſelf that Chriſt was born *for thee*, that he might be *thy Saviour*, to ſave thee from thy ſins; that he performed perfect obedience unto the Law; that his righteouſneſs might be imputed unto *thee*; that he dyed a bitter curſed Death to free *thee* from Eternal Death and Condemnation, which thy ſins have deſerved. Thus thou oughteſt to apply Chriſt with all his benefits unto thine own Souls comfort. And thus to act Faith, is to eat and drink indeed. The truth is, this act of Faith in *applying Chriſt*, is the moſt ſuitable to the Ordinance of the Lords Supper: And the more thou canſt put forth the act of application therein, the greater comfort ſhalt thou receive from the Ordinance: For Propriety in Chriſt is that which ſweetens all.

Yet leſt weak Chriſtians, ſuch as are weak in Faith, ſhould be diſcouraged, and think themſelves uncapable of comfort, becauſe they cannot thus feed upon Chriſt by Faith, they cannot apply Chriſt nor the benefits of his Death unto themſelves.

I deſire ſuch to take notice, that though this *Act of Application* is the moſt ſuitable to the Ordinance, yet the former *Act of receiving Chriſt*, and *reſting upon him*, giveth us a true *Intereſt* in him, whereby Chriſt and all his benefits become ours, which puts us into a bleſſed and happy condition. Yet I would adviſe all ſuch who have attained to that degree and meaſure of Faith, as to lay hold upon Jeſus Chriſt, and to receive him as their Saviour, and to reſt upon him alone for Life and Salvation, that they would ſtrive to raiſe it one pitch higher; namely, to *apply Chriſt*, with all the benefits of his Death and Paſſion, unto their own Souls comfort; becauſe this Act of Faith doth eſpecially make to our comfort and conſolation, as well as to our ſpiritual Benefit.

II. *Another Grace to be exerciſed at the Lords Supper*, is *Repentance*. For a broken Chriſt requireth a broken Heart, whereas in true Repentance, there is a *godly ſorrow* for *ſins paſt*, and *a full purpoſe and reſolution of heart* to leave and forſake them for the time to come, and to walk more cloſely with God. While you are at the Sacrament, you ſhould exerciſe your Repentance in both theſe particulars:

1. *You ſhould labour to be affected with a true grief and ſorrow for your Sins.* To that end ſeriouſly meditate of the manifold ſufferings of Chriſt: For certainly a due and ſerious meditation of what Chriſt hath ſuffered for our ſins, cannot but affect our hearts with ſome meaſure of grief and ſorrow for the ſame. For ſhall Chriſt bleed for our ſins, and ſhall not we weep for them? Was Chriſt broken with torments for our ſins, and ſhall not the conſideration thereof, break our hearts for them?

2. *You muſt engage your ſelves by a ſolemn Vow and Promiſe unto God, to be more watchful over your ſelves againſt ſin for the time to come, and to walk more cloſely and exactly with God.* As often as you partake of the Lords Supper, ſo often God reneweth the Covenant on his part; he engageth himſelf afreſh *to be your God, to pardon your ſins, to ſubdue your corruptions, to write his Law in your Hearts?* That is, to work in you, as a deſire and diſpoſition to the keeping of his Laws and Commandments, ſo a ſincere endeavour after the ſame. And therefore it is your duty to renew the Covenant on your parts, to engage your ſelves afreſh in the ſtrength of Chriſt, to walk as a people in Covenant with God, to be more watchful over your ſelves againſt ſin, for the time to come; to be more his faithful Servants, than ever you were before.

Having ſhewed both the Duties Antecedent and Concomitant, come we now to the Duties *Subſequent*, ſuch as muſt follow after the action of receiving. For it is not enough that you duly prepare your ſelves to that Ordinance, and *reverently carry* your ſelves at it, but you muſt likewiſe in *ſome meaſure walk* ſuitably thereunto. To that end obſerve theſe Directions:

1. *So ſoon as you get home, withdraw your ſelf into ſome ſecret place, and there upon your Knees, from your Heart bleſs God*; as for his manifold Favours, Mercies, and Bleſſings, ſo eſpecially, and above all, for the Fountain of all Bleſſings the Lord Jeſus Chriſt; for his Covenant of Grace made unto you in him; for adding the Sacraments as Seals to the Covenant of Grace, for the ſtrengthning of your Faith; for making you that day partaker of his bleſſed Sacrament, and for that Comfort and Refreſhment which you have found therein.

2. *Did you find your Hearts cheared and warmed at the Lords Supper? Beware of quenching that ſpiritual Heat, which was there kindled in you, by a ſudden falling into Worldly Conferences, and fruitleſs Diſcourſes.* But labour to keep alive that Sacred Fire which you found then kindled in your Hearts, by Prayer, Meditation, and holy Conferences: For know, that a ſudden quenching

ing of the Spirit, will exceedingly tend to the hardning of your Hearts.

3. *Maintain a ſtricter watchfulneſs over your ſelves againſt ſin for the time to come.* Were your Souls waſhed at the Sacrament with the Blood of Chriſt, from the filthy ſpots and ſtains of ſin, and will you ſoon after, *with the Sow, wallow again in the filth of ſin, and mire of ſinful filthineſs?* Did you upon your approaching to that Ordinance, caſt up your ſins by confeſſion, and will you now with the *Dog return to your Vomit again?* Did you there by the Eye of Faith ſee Chriſt crucified for your ſins, under the Rites of breaking the Bread, and pouring out the Wine, and will you now, by a freſh committing of ſin, crucifie him again? rather reſolve and ſtrive henceforward to crucifie your ſins, for which Chriſt was crucified; to hate, abhor, and abandon every ſin, as much as in you lieth.

4. *Labour to live more ſoberly, righteouſly, and godly in this preſent world*, Tit. 2. 12. More *ſoberly* towards your ſelves, more *righteouſly* towards your Neighbours, and more *godly* towards God. As you have been made Partakers of an Ordinance *not common to all*, but *peculiar to Saints*; ſo your lives ſhould have ſomewhat *peculiar* in them, which is not common to wicked men. You ſhould live *convincing lives*, by exceeding others in Holineſs and Righteouſneſs. You muſt be more frequent and fervent in Family-duties, more careful in ſanctifying the Lords Day, more juſt and honeſt in your dealings with men, living ſo as you may credit your Profeſſion, and adorn the Goſpel of Jeſus Chriſt. And when you are tempted to any ſin, thus reaſon the caſe with your ſelf: Was I not lately at the Lords Table? and did I not there vow and promiſe to be more watchful againſt ſin, and more careful to walk in the ways of Godlineſs? And ſhall I now ſtep out of the way of godlineſs, into the way of ſin? Thus lay your Temptation to the Touchſtone of your Vow, and try whether it be not againſt it; which, through the bleſſing of God, may prevent many a ſin.

CHAP. XXII.

Of preparing for Death, and how to die well.

IF thou apprehendeſt thy Diſeaſe to be mortal, and that it is like to be thy laſt ſickneſs, then it will be thy Wiſdom to prepare thy ſelf after the beſt manner thou canſt for Death.

For thy better help therein take theſe *Directions.*

1. *Set thine Houſe in order*; I mean, ſettle thy outward Eſtate, by making thy Will: which will no way haſten thy death; (as many fooliſhly do imagine) but rather put thee into a better capacity to ſet thy Soul in order for a bleſſed departure. And as God hath bleſt thee with an Eſtate, ſo fail not to give ſome proportionable part thereof for the relief of the poor members of Jeſus Chriſt. Though that Charity which is exerciſed in a mans life-time is queſtionleſs the beſt and the moſt acceptable unto God, when we make our own hands our *Executors*, and our own Eyes our *Overſeers*; yet I condemn not that Charity which is ſhewed at the laſt, for better late than never.

2. *Send for ſome godly Miniſter, or experienced Chriſtian to adviſe thee about ſetting thy Soul in order, in reference to thy great Change.* This Direction the Apoſtle *James* giveth, Chap. 5. 14. *Is any ſick among you? Let him call for the Elders of the Church, and let them pray over him.* This I would adviſe thee to do in the firſt place, not putting it off to the laſt, when thine underſtanding and memory begin to fail thee, as the practice of the moſt is, who when the *Phyſician* hath done with them, and in a manner given them over, then ſend for the *Divine* to begin with them; as if a ſhort Prayer, and a few words of Ghoſtly Counſel were enough to ſend them to Heaven.

3. *Labour to make, or rather to renew thy Peace with God.* For though the making thy peace with God ought not to be put off to thy Death-bed, yet muſt it then be renewed in an eſpecial manner, as being the laſt time of doing it. In order thereunto,

1. *Look back into thy former courſe of Life, and call to mind the manifold aberrations thereof*, the unſavorineſs of thy words and ſpeeches, as alſo the wickedneſs of thine Actions. And in examining thy ſelf concerning thine Actions, call to mind, as thy ſinful Omiſſions and Commiſſions, ſo likewiſe thy ſinful manner of performing holy Duties; how thy moſt religious ſervices have had a mixture of ſin in them. Likewiſe run over the ſeveral Ages of thy life, and conſider what ſins thou committedſt in thy Childhood, what in thy Youth, and what in thy riper Years.

And together with the number of thy ſins, conſider the aggravating circumſtances of them, till thou find thine heart in ſome meaſure affected with grief and ſorrow for the ſame; and then,

2. *Confeſs thy ſin unto God in Prayer*, ſpread them before him in

in a true and unfeigned acknowledgment and confeſſion of them, freely judging and condemning thy ſelf before God for the ſame.

3. *Earneſtly beg of him the pardon and the forgiveneſs of them, in and through the merits of Jeſus Chriſt.* For thou canſt look for it only through the Free Grace and Mercy of God in Jeſus Chriſt.

4. *Sprinkle thy Soul with the Blood of Jeſus Chriſt.* Chriſt is our *Peace*, as the Apoſtle calls him, *Epheſ.* 2. 4. Neither canſt thou (by all that thou art able) make thy peace with God, but only through Faith in his Blood. When the deſtroying Angel ſaw the Blood of the Lamb ſprinkled on the Poſts of any Door, he paſſed by that Houſe, and they within were ſafe, *Exod.* 12. 23. So that Soul which is ſprinkled with the Blood of Jeſus Chriſt, is ſo ſafe from the Deſtroying Angel of God, that he ſhall not do it hurt; for Death is an advantage to that Soul which is ſprinkled with the Blood of Chriſt.

It is not enough that Chriſt hath ſhed his Blood, but there muſt be beſides the ſhedding of it, the ſprinkling of it.

Qu. *How is Chriſts Blood ſprinkled upon our Souls?*

Anſ. By Faith, applying the Blood of Chriſt to our own Souls comfort. Faith is the hand of the Soul, and the Soul by Faith puts her hand into the wounds of Chriſt, takes of his Blood, and beſprinkles her ſelf therewith, applying the merits and the vertue thereof unto it ſelf, whence follows peace and reconciliation with God.

Obj. *My ſins are ſo many for number, and ſo heinous in their quality, that I cannot imagine that Chriſt ſhould belong unto me; and therefore dare not apply him, nor the beneſits of his Death and Paſſion unto my ſelf.*

Anſw. The more ſinful thou art in thine own ſenſe and apprehenſion, the fitter thou art to cloſe with Jeſus Chriſt, and to apply the Merits of his Death unto thy ſelf. For in that gracious invitation of Chriſt, *Matth.* 11. 28. we find no other qualificaton put in, but a ſenſe of ſin; *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*; where the Parties invited to come unto Chriſt, are ſuch as are ſenſible of, and thereupon groan under the weight and burden of their ſins; as the words in the Greek (κοπιῶντες, καὶ πεφορτισμένοι) properly ſignifie. And *Luke* 5. 32. Chriſt profeſſeth, *He came not to call the righteous, but ſinners*; not ſuch as were *righteous* in their own conceit, but ſuch as were ſinners in their own ſenſe and apprehenſion, truly ſenſible of their own ſins. So

that ſenſe of Sin is the only qualification requiſite to an application of Jeſus Chriſt.

Obj. *I have often ſinned againſt Knowledge and Conſcience, and therefore fear I have committed that unpardonable Sin, the Sin againſt the Holy Ghoſt, and ſo dare not apply Chriſts Blood unto my ſelf.*

Anſw. Though the ſin againſt the Holy Ghoſt be a Sin againſt Knowledge and Conſcience, yet every ſin (yea every grievous ſin) againſt Knowledge and Conſcience, is not the ſin againſt the Holy Ghoſt; for they may be without malice of Heart; which this cannot be: And therefore tho thou haſt often ſinned againſt Knowledge and Conſcience, yet if thou haſt not ſinned with a malicious Heart; that is, thou haſt not ſinned meerly becauſe thou wouldſt diſpleaſe God, and grieve his Spirit, thou haſt not committed the Sin againſt the Holy Ghoſt.

IV. *Having made thy peace with God, then make thy peace with men, by an hearty forgiving all who have wronged thee.* This is a Duty to be performed by thee in the whole courſe of thy life, as any occaſion thereof is given, without which the Lord will not accept of any Chriſtian ſervice and ſacrifice that thou offereſt unto him: And therefore, ſaith our Saviour, *Mat.* 11. 25. *When thou ſtandeſt praying, forgive, if thou haſt ought againſt any*: For indeed, how canſt thou ask God forgiveneſs of thy ſins, when thou wilt not forgive man his offences againſt thee? How canſt thou beg peace and reconciliation with thy heavenly Father, when thou wilt not be reconciled on Earth to thy Brother? As therefore this Duty is to be performed by thee in the whole courſe of thy Life, ſo eſpecially in thy laſt ſickneſs, for thereby thou mayeſt gain ſome comfortable ground in thine own Soul, of the forgiveneſs of thy ſins committed againſt God; which our Saviour implieth in that Expreſſion of his, *Matt.* 6. 14. *If ye forgive men their Treſpaſſes, your Heavenly Father will alſo forgive you.*

V. *Labour to clear up thine Evidence for Heaven,* that thou mayeſt upon good ground be able to ſay with the Apoſtle *Paul, I know that when the Earthly Houſe of this Tabernacle is diſſolved, I ſhall have a Building with God, an Houſe not made with Hands, eternal in the Heavens.* The Scripture layeth down ſundry clear Evidences of a true right and Title unto Heaven, as *Faith in Jeſus Chriſt*; for ſaith our Saviour, *Joh.* 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have Everlaſting Life:* And ſaith *John Baptiſt*, v. 36. *He that believeth on the Son hath Everlaſting Life;*

Life; that is, he is as ſure of it, as if he were in actual poſſeſſion of it. Another Evidence for Heaven is ſet down by the beloved Diſciple *John*, 1 John 3. 14. *We know that we have paſſed from Death to Life, becauſe we love the Brethren.*

Becauſe many good Chriſtians, and true believers, are much troubled upon their Death-bed for want of their aſſurance of their Intereſt in Chriſt, and of a better Life after this. I ſhall lay down three Conſiderations for their comfort and ſupport.

1. *A man may have the Faith of Adherence, though he have not the Faith of Evidence and Aſſurance.* For the beeter underſtanding whereof, you muſt know, there is a twofold *Faith*, as Divines diſtinguiſh, *viz.* The *Faith of Adherence*, whereby we roul our ſelves upon Chriſt, and reſt upon him and his merits alone for Life, and for Salvation: And the *Faith of Evidence and Aſſurance*, whereby we know and are aſſured of our Intereſt in Chriſt, and conſequently of our Right and Title unto Heaven. Now a man may have the *Faith of Adherence*, which is true Juſtifying Faith, that giveth us an Intereſt in Chriſt, and a Right to Heaven, and yet may want the *Faith of Evidence and Aſſurance*; ſo that he knoweth not his happineſs. As the Child may truly hang about the Mothers Neck, or caſt it ſelf into her Arms, and yet receive neither Kiſs or Smile from her; ſo a poor Soul may truly roul it ſelf upon Chriſt, caſt it ſelf into his Arms, and reſt in his Boſom (which is true Faith) and yet have neither Kiſs nor Smile from him; therefore far be it from thee to queſtion the truth of thy Faith, meerly for want of Chriſts ſmiling upon thee; or to queſtion thy *Faith of Adherence*, becauſe thou haſt not the *Faith of Evidence and Aſſurance.*

2. *Aſſurance of our Intereſt in Chriſt, and of our future happineſs, though it be requiſite to the Conſolation of a Chriſtian, yet not to his Salvation*; though to his comfort, yet not to his ſafety; his condition may be ſafe, though not very comfortable at preſent, for a Chriſtians ſafety doth not at all depend upon his Aſſurance, but upon his Faith. That Chriſtian that can by Faith roul himſelf upon Chriſt, caſt himſelf into his Arms, reſting upon his Merits alone for Life, and for Salvation, his State and Condition is ſafe, though he hath not that aſſurance which he doth deſire: for the Promiſe of Life and Salvation is made to Faith, and not to Aſſurance; the Tenour of the Goſpel is, *Believe, and thou ſhalt be ſaved*; as Joh. 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have Everlaſting Life.* It is not ſaid, that whoſoever

ſoever hath aſſurance of his Intereſt in Chriſt, and of Eternal Life and Salvation, but *whoſoever believeth in Chriſt ſhall be ſaved.* This conſideration may revive many drooping Souls, who though they do renounce all confidence in themſelves, and in any Righteouſneſs of their own, and place their whole confidence upon the Righteouſneſs of Jeſus Chriſt, and the Merits of his Death and Paſſion, yet have no comfortable aſſurance in their own Souls of their Intereſt in Chriſt, or of their Eternal Life and Salvation; let ſuch know, that their condition may be good and ſafe for all that.

3. *Aſſurance of Salvation is not ſo ordinary as many Chriſtians do imagine*; for indeed they are but few Chriſtians who do here attain to a clear Evidence and full Aſſurance of their Salvation; ſuch whom the Lord here calleth forth to hard ſervices, or great ſufferings, to them he is pleaſed many times to give ſome clear Evidence and Aſſurance of their Eternal Life and Salvation, for their better comfort and ſupport. Thus many *Martyrs* have expreſſed their full aſſurance of a better life after this, whereas ſuch a meaſure is not uſually granted to ordinary Chriſtians, their Tryals being but Flea-bites in compariſon of the others.

IV. Then eſpecially act the Graces of Gods Spirit in thee: As,

1. *Thy Faith*, which is a Grace of ſpecial uſe to thee ſo long as thou liveſt in the World, but moſt of all at thy laſt Sickneſs, and the time of thy Death; therefore then eſpecially be often actuating and exerciſing thy Faith in Jeſus Chriſt; with the Eye of Faith look upon Chriſt hanging upon the Croſs, there offering up his Life as an All-ſufficient Sacrifice, and full ſatisfaction to Gods Juſtice for thy Sins, and caſt thy ſelf into the Arms of Jeſus Chriſt, reſting upon his Merits alone for Life, and for Salvation; with a diſclaiming of all confidence in thy ſelf, or any Righteouſneſs of thine own; place thy whole confidence upon the Righteouſneſs of Jeſus Chriſt, and upon the Merits of his Death and Paſſion.

2. Then eſpecially act *thy Zeal for Gods Glory*, by giving good counſel to thoſe who are about thee, or come to viſit thee; it is the laſt time thou canſt do any thing for God in this world, therefore then ſhew thy Love to him, and Zeal for his Glory, by calling upon others to fear him, and ſerve him, by a conſcionable diſcharge of the duties of their Places, Callings, and Relations; perſwade them to mind the things of this World leſs, and the things of Heaven more; to *prize* health, and *improve it* for the good of their Souls; to lay up a

Stock

Stock of Graces and *Comforts* againſt the Evil day, and to get their Evidences for Heaven clear, before they be caſt upon their Death-beds. Words of dying men are of moſt Efficacy and Authority; and therefore improve thy dying Speeches to the Glory of God, and the good of thy Neighbour.

3. Act thine *Obedience*, by reſigning up thy ſelf unto the will of God, to be at his diſpoſe, either for Life or Death: As thou muſt not be unwilling to die when God calleth thee, ſo neither muſt thou be over eager, to die before he call thee; thou mayeſt not deſire Death out of diſcontmentment of mind, becauſe of ſome preſent Miſeries and Afflictions which lie upon thee; nay, thou mayeſt not *abſolutely* wiſh to die, out of a deſire to be rid of thy ſins, and to be with Chriſt, but it muſt be with a ſubmiſſion to the Will of God, if he ſee it meet and convenient for thee. Though *Paul* knew it were far better for him to die than to live, yet did he not deſire Death *abſolutely*, but with a ſubmiſſion to the Will of God.

VII. *Be frequent in reading the Holy Scriptures*, or cauſe them to be frequently read unto thee; for there thou ſhalt find,

1. Examples of Gods Mercy ſhewed to the afflicted.
2. Inſtructions how to bear and improve thy preſent Viſitation.
3. Comfortable promiſes of ſupport under the ſoreſt Tryals.

And know for certain, that one promiſe in the Book of God, will be more effectual to yield thee comfort on thy Death-bed, than all the counſel of thy Friends that ſhall be then about thee.

VIII. *Be often lifting up thine heart to God in Prayer.* And when through weakneſs of Body and faintneſs of Spirit, thou art not able to pour out thy Soul in any ſet and ſolemn Prayer, ſend up ſome ſhort Ejaculatory Prayers unto God, as that of the poor Publican, *Lord be merciful to me a Sinner*, Luk. 18. 13. And alſo that of the poor man, *Lord I believe, help thou my unbelief*, Mark 9. 24. And that of the Apoſtle, *Lord increaſe my Faith*, Luke 17. 5. And that of *Stephen*, *Lord Jeſus receive my Spirit.* Theſe Ejaculations going from the Heart, they are acceptable and pleaſing unto God; let us therefore, as *Auſtin* adviſeth us, endeavour to die praying, by a frequent breathing forth of theſe or ſuch like Ejaculatory Prayers.

IX. *Be often reſigning up thy Soul into the hands of God*, ſaying with our bleſſed Saviour, *Father into thy hands I commend my Spirit.* Little Children for the moſt part, deſire to die in their Fathers Boſom, or upon their Mothers Lap; even ſo ſhouldſt thou in the hour of death, caſt thy Soul into the Arms of thy Heavenly Father, and reſt in the Boſom of Jeſus Chriſt.

CHAP.

CHAP. XXIII.

Of the Common Mutual Duties betwixt Husband and Wife.

HAving ſhewed the *General* Directions which appertain to Chriſtians as Chriſtians:

I come now to the *Particular* Duties which appertain to thee in thy ſeveral and diſtinct Relations. For it is not ſufficient that thou make Conſcience of the *general Duties* of *Chriſtianity*, but thou muſt alſo be conſcionable in the performance of the *particular Duties* of thy ſeveral Relations, whereby much good is both mutually communicated one to another, and received one from another. Whereas the Apoſtle *Paul*, in ſetting down the ſeveral Duties of Relations, doth ſtill bring them under three Heads, viz. *Husbands and Wives*, *Parents and Children*, *Maſters and Servants*. I ſhall follow his Method, ſhewing the Duties of each of theſe.

For the Duties of *Husband and Wife*, they may be drawn to two Heads.

1. Such as are common to both.
2. Such as are proper and peculiar to each, ſeverally.

The Common and Mutual Duties are theſe:

I. *A loving Affection of one to another.* I call this a Mutual Duty: Becauſe as the Husband is to love his Wife, ſo the Wife is to love her Husband. Love is a Duty which every Chriſtian oweth to another; *Love thy Neighbour as thy ſelf*, ſaith our Saviour, *Mat.* 22. 39. Where by *Neighbour*, is meant every Man, every Woman; ſo that we are bound to love every one, even our Enemies, for Chriſts ſake. But the nearer any are knit together, the more they are bound to this duty of Love, and to abound therein. Now who are ſo nearly knit together as Husband and Wife; and therefore there ought to be a Mutual loving affection between them, and that love which one ſheweth to the other, will ſtir up the other to requite that love again; ſo as there is nothing loſt by love.

II. *Outward Concord and Agreement.* This ſhould be, *as far as is poſſible with all men*, Heb. 12. 14. but more eſpecially between Husband and Wife, who are ſo nearly knit together. For without concord and agreement between Husband and Wife, what

what comfort can either find in their Houſe? The truth is, every one lives more or leſs comfortable in his Houſe, as there is concord and agreement there.

For the better preſerving of concord and agreement betwixt Husband and Wife, take theſe few Directions:

1. *Labour to ſuppreſs and keep down all furious Paſſions*, which do uſually occaſion Diſcord and Diſſention; eſpecially when one is paſſionate, it will be the wiſdom of the other to act patience, and to expreſs a ſpirit of meekneſs: For when both are hot and angry together, then the fire of contention is likely to increaſe to ſuch a Flame as will not ſuddenly be quenched, and therefore I would commend this Rule to marryed Perſons, *To beware of being both angry together:* but rather let one be to the other like *David*'s Harp, to appeaſe *Saul*'s Fury.

2. *Though the Fire of Contention be kindled at home, yet let it not break forth into thy Neighbours Houſe*, but be ſure thou keep it within thine own Walls. For it is found by too frequent experience, that differences between Man and Wife being once divulged, are more hardly made up.

3. *When any difference is riſen, let each ſtrive who ſhould firſt ſeek after Peace and Reconciliation*, for theirs is the glory who firſt begin. I have read, that there was ſometimes a variance between two famous Philoſophers, *Ariſtippus* and *Æſchines*, *Ariſtippus* at length cometh to *Æſchines*, and ſeeks for Peace and Reconciliation; and withal ſaid, *Remember, though I am the Elder, and the Party wronged, yet I ſought the Peace: True* ſaid *Æſchines, and for this I will ever acknowledge thee the worthyer man: for I began the Strife, but thou the Peace.* But how many of us come ſhort of *Ariſtippus* (though an Heathen Philoſopher) in this particular, thinking it a diſgrace firſt to ſeek after Peace and Reconciliation?

III. *Another Mutual Duty which Husband and Wife owe one to another, is Prayer.* They ought to pray one for another: In a conſcionable performance whereof, may Husband and Wife be helpful each to other, in all things needful to either of them; it being the means which the Lord hath ſanctifyed for obtaining of every good thing, both for our ſelves and others. It is recorded of *Iſaac, That he intreated the Lord for his Wife, becauſe ſhe was Barren, and the Lord was intreated of him*, Gen. 25. 21. That is, the Lord heard his Prayer, and granted his Requeſt.

IV. Another Mutual duty is, *A provident care of one anothers Souls.*

1. If a Believing Husband, or Wife be marryed to an Unbeliever,

liever, they ought to uſe all the means they can to win the other. And if either of you ſhall be a means of the converſion of the other, how intirely will it knit your affections one to another.

2. If both Husband and Wife be in the ſtate of Grace, they ſhould be watchful one over the other, as to prevent ſin in one another, ſo to redreſs it the beſt way they can, when either of them are fallen thereinto, by ſeaſonable admonition, yea, and reproof alſo, if Admonition will not ſerve. Herein Husband and Wife ſhould more reſpect the mutual good of one another, than fear the giving of offence.

And it is likewiſe a ſpecial Duty incumbent upon Husband and Wife, to help forward the growth of Grace in each other; as by a frequent conferring together of good things, eſpecially of what they hear in the publick Miniſtry of the Word; ſo likewiſe by a conſtant performing Family Duties, eſpecially *Prayer*. Though this Duty appertain chiefly to the Husband, yet the Wife ought to put her Husband in mind thereof, if he forget it; and to ſtir him up, if he be backward.

V. Another Mutual Duty is, *To conceal and cover the infirmities of one another*. There is no man or Woman without their Infirmities; it will be therefore your Wiſdom to conceal the ſame, ſo far as you can with a good Conſcience.

CHAP. XXIV.

Of Husbands Duties to their Wives.

HAving ſhewed the Common Mutual Duties appertaining both to the Husband and the Wife, I come now to the ſpecial and particular Duties belonging to each of them ſeverally.

And firſt of the Duties of the *Husband*, all which may be compriſed under this one word *LOVE*; for we find that often expreſly ſet down, and mentioned, as the chief Duty of the Huſband, *Eph.* 5. 25. 33. *Col.* 3. 19.

The particulars in which an Husband ought to expreſs his love to his Wife, are theſe and ſuch like:

1. *By honouring her as his Companion and Yoke-fellow*. The place from whence the Woman was taken, *viz. his Side*, where his Heart lay, implyeth as much; for ſhe is as the *Heart* in the Body, far more excellent than any other Member under the Head,

Head, and almoſt equal to the Head. It is obſervable, that when the Woman was made, ſhe was not taken out of the *Mans Head*, becauſe ſhe was not to rule over him; nor out of his *Feet*, becauſe ſhe was not to be ſubject to him, as a Slave or Servant; but out of his *Side*, that he might take her as his Yoke-fellow and Companion; which he ought to do, conſidering they are Joynt-partakers of many ſpecial Prerogatives which are common to both, being *Joynt-Parents* of the ſame Children, *Joynt-Governours* of the ſame Houſhold, *Joynt-Partakers* of the ſame Goods, (in regard of the uſe of them) and *Joynt-Heirs* of the Grace of life, as the Apoſtle *Peter* ſpeaketh, 1 *Pet.* 3. 7.

2. *By delighting in her.* This the Wiſe Man commendeth, *Prov.* 5. 19. *Let her be as the Loving Hind, and pleaſant Roe; let her Breaſts ſatisfie thee at all times, and be thou raviſh'd always with her Love*; that is, be thou enamoured with her, even to delight. And truly, if a man exceed not the bounds of Civility and Sobriety, his affections towards his Wife cannot be too great. Happily thy Wife is not ſo Beautiful, nor ſo delightful in her ſelf, as ſome other Women are: Yet as Parents love and delight in their Children, not ſo much becauſe they are Comely, Witty, or the like, but becauſe they are their Children; ſo thou oughteſt to delight in thy Wife, not ſo much becauſe ſhe is Beautiful, Wiſe, or the like; but becauſe ſhe is *thy Wife*, even the Wife which the Lord hath allotted unto thee; believing her to be the fitteſt Wife for thee, with whom thou oughteſt to reſt ſatisfyed.

3. *By treating her mildly.* The Husband muſt ſhew himſelf mild and gentle in all things towards his Wife. This mildneſs is urged by the Apoſtle under the contrary Vice, *Bitterneſs*; for ſaith he, *Husbands love your Wives, and be not bitter againſt them*, Col. 3. 19. Where bitterneſs is oppoſed to Mildneſs, Gentleneſs, Familiarity, and the like. So that both the ſpeech and carriage of the Husband towards his Wife, muſt be with much mildneſs and gentleneſs: If he inſtruct her, it muſt be with all meekneſs and mildneſs; if he command any thing to be done, it ſhould be by way of intreating; he ſhould not be too peremptory in commanding: If he reprove her, it muſt be with all mildneſs and meekneſs that may be.

Queſt. *Whether an Husband may lawfully ſtrike or beat his Wife?*

Anſ. Though the Husband hath ſome Authority over his Wife, yet it doth not appear, that he hath any power or liberty thereupon to beat her.

1. For firſt, we find it neither commanded, nor commended

to

to us in the Scriptures, there being neither Precept nor Preſident for the ſame.

2. What Fruit can be expected from an Husbands beating of his Wife, but a return of blows and ſcratches to the utmoſt of her Strength? For this is moſt certain, that if a man who hath no authority over another, ſtrike him, he will turn againſt him, and do him all the miſchief that he can. Now therefore there being no ground to perſwade Wives, that their Husbands have ſuch authority over them as to ſtrike them for their faults; what hope is there that they will patiently bear it, and be better'd by it? Or rather, is it not more likely, that they will not only riſe againſt them; but if they can, over-maſter their Huſbands, and ever after caſt off all ſubjection to them?

CHAP. XXV.

Of the Duties of Wives.

HAving ſhewed the Duties of Husbands, in reference to their Wives, I come now to ſhew the *Duties of Wives* towards their Husbands.

As the main Duty on the Hushands part was *Love*, ſo the main Duty on the Wives part is *Subjection*, Epheſ. 5. 22. under which many particulars are comprized.

The Subjection of the Wife to the Husband, implyeth two things:

1. That She acknowledge a Superiority in her Husband.

2. That ſhe put in practice ſuch Duties as do iſſue and flow from the acknowledgment of that Superiority.

I. The former is not only a Duty, but the ground of all other Duties whatſoever; for till the Wife be fully ſatisfyed about the Superiority of her Husband, no Duty will be performed by her as it ought. Therefore Wives ought to learn this point in the firſt place, *viz. That their Husbands are their Superiours*; which clearly appeareth,

1. *By the Order of Creation.* The man was firſt Created, and thereupon had the *Birth-right.*

2. *By the Inſtitution of God*, who ſaid to the Woman, *Thy deſire ſhall be ſubject to his, and he ſhall rule over thee*, Gen. 3.16.

3. *By the Names and Titles given in Scripture to the Husband*, which do imply a Superiority in him, as *Lord*, 1 Pet. 3.6. *Guide*, Prov. 2. 17. *Head*, 1 Cor. 11. 3, *&c.* I grant indeed, there is but

but a very little diſparity, and ſmall inequality between Husband and Wife, being both Governours of the ſame Family, Parents of the ſame Children, and *Heirs together of the Grace of Life*; yet God having ſo expreſly appointed ſubjection on the Wives part, it ought to be acknowledged.

II. As the Wife ought to acknowledge and yield a Superiority in her Husband, ſo ſhe ought to put in practice ſuch duties as do iſſue and flow from the acknowledgment thereof; which may be branched into three particulars.

1. *Honour.* This God requires of all Inferiours towards their Superiours, in the fifth Commandment; and therefore is a Duty incumbent upon all Wives, in reference to their Husbands who are their Superiours, as being their Lords, Guides, and Heads. This Honour Wives ought to expreſs.

2. By their *inward eſteem* of their Husbands, accounting them worthy of Honour for their place ſake, becauſe they are *their Husbands*, whether they be richer or poorer, elder or younger than themſelves.

3. By their *outward reſpect*, which they ſhould manifeſt, both by their reverend Carriage and Speech, giving them ſuch Titles as ſignifie Superiority, and ſavour of reſpect.

4. Another branch of the Wives ſubjection, is *Meekneſs*; which ſhe ought to ſhew, as in a quiet taking of Reproof from her Husband, ſo in being willing to be adviſed by her Husband, and ready to follow his good advice: yet if the Wife hath a clearer ſight, and ſeeth better than her Husband what God hath commanded, though ſhe may not *uſurp Authority over her Husband*, yet ſhe may, and muſt in all humility, perſwade and adviſe him to that which is good; and happy is that Husband (if he can ſee his own happineſs) in whoſe Boſom the Lord hath laid ſo good a Councellor.

5. Another Branch of the Wives ſubjection, is *Obedience*; and indeed this is the principal part of that ſubjection which the Apoſtle requireth of Wives to their Husbands: *Wives ſubmit your ſelves unto your own Husbands*, Epheſ. 5. 22. And the Apoſtle *Peter* commands this duty unto Wives, by the Example of *Sarah, who obeyed Abraham*, 1 Pet. 3. 6.

CHAP. XXVI.

Of the Duties of Parents.

HAving ſhewed the Duties of Husbands and Wives, I come now to ſhew the Duties of *Parents* and *Children*.

The Duties of *Parents* in reference to their Children, are theſe:

I. *To ſee that they be admitted into the Church by Baptiſm in convenient time*; that is, within ſome few days after they are born.

II. *To train them up in the fear and nurture of the Lord.* This duty the Apoſtle *Paul* in ſpecial preſſeth upon Parents, *Epheſ.* 6. 4. *Ye Parents*, ſaith he, *bring up your Children in the nurture and admonition of the Lord.* Let your main care be, not how to make them *Rich*, but *Religious*; how to work the ſincere fear of God into their Souls, that as God of his Infinite goodneſs hath made them your Children by natural Generation, ſo you ſhould ſtrive and endeavour to make them his Children, by a godly and religious Education. *Auſtin* in his fifth Book of Confeſſions, ſpeaking of his Mother *Monica*, ſaith, *Majori ſolicitudine me parturiebat ſpiritu, quam carne*, &c. *That ſhe travailed with greater care, and ſtronger pain for his Spiritual Birth, than for his Natural Birth.* And truly the like care and pains ſhould be in all Parents towards their Children: not thinking it ſufficient that they have brought them up to ſome good Trade, whereby they may live another day; but they muſt likewiſe bring them up in the fear of God, teaching them ſo to ſerve him here, that they may live with him Eternally in the Heavens.

For your better help herein, ſee the *Directions* in my *Explication in the Principles of Religion.* Queſt. 14.

III. Another Duty is, *To provide for the Bodies of their Children, as well as for their Souls.* This the Apoſtle intimateth, 1 *Tim.* 5. 8. where he ſaith, *If any provide not for his own, and eſpecially for thoſe of his own houſe, he is worſe than an Infidel*, viz. In this point, becauſe he by the light of Nature knoweth this to be a Duty. But yet beware of withholding thy hand from works of Charity, becauſe of many Children; nay, rather, the more Children thou haſt, the more liberal thou oughteſt to be, that ſo the Lord may double his bleſſing upon thee and thine; for the *Seed of the merciful*, ſaith the Pſalmiſt, *are bleſſed*, Pſal. 37. 26. And ſaith the Apoſtle, *He that ſoweth bountifully, ſhall reap bountifully*, 2 Cor. 9. 6.

IV. It is the duty of Parents to *rebuke their Children when they do amiſs*, whereby you may both free your ſelves from the guilt of your Childrens ſin, and prevent much evil in your Children. For queſtionleſs the want thereof, is one ſpecial cauſe of ſo much wickedneſs and prophaneneſs in many Children.

V. *When Reproof prevails not, you ought to correct them for their Faults,*

Faults. This Duty the Scripture often preſſeth upon Parents: *Prov.* 19. 18. *Chaſten thy Son while there is hope, and let not thy Soul ſpare for his crying*; or as the Original properly ſignifieth, *Let not thy Soul ſpare to his deſtruction.* Intimating, that the Fathers ſparing of his Child, may tend to his deſtruction; or, as we uſe to ſay, *bring them to the Gallows.*

VI. Another Duty is, *To bring up their Children in ſome honeſt Calling*, it being the ordinary means, as to prevent idleneſs, which is the bane of Youth, ſo to enable them to live in the World, and to be ſerviceable to the Kingdom wherein they live. In the choice of a Calling, reſpect ſhould be had, as to the Childrens ability and fitneſs, ſo to their diſpoſition and inclination, carefully obſerving to what Callings they are moſt diſpoſed.

VII. *To provide fit Matches and Marriages for their Children*; it being the means the Lord hath ſanctified for the keeping their bodies chaſt and undefiled. This the Lord gave in Commandment to his People of old, by his Prophet *Jeremy*, chap. 29. 6. ſaying, *Take Wives to your Sons, and give your Daughters to Husbands.* In the choice of a Husband or Wife, the Parents ought to have greater reſpect to Piety and Prudence, than to Wealth and Riches, for thereby ſhall they procure much happineſs to their Children in their Marriages.

CHAP. XXVII.

Of Childrens Duties.

HAving ſhewed the Duties of Parents towards their Children, I come now to ſhew the Duties of *Children* in reference to their *Parents*; which may be brought to three Heads, *viz.* 1. *Obedience.* 2. *Honour.* 3. *Gratitude.*

1. *Obedience.* This is often preſſed in Scripture as the main and principal duty of Children in reference towards their Parents. Their Obedience ought to be expreſſed:

1. By chearful yielding to their precepts and commands, readily doing what they require of them, and that for *Conſcience ſake*, even to the Command of God, who requireth this Duty at their hands; for ſaith the Apoſtle, Col. 3. 20. *Children obey your Parents in all things, for this is well pleaſing to the Lord.* And again, *Epheſ.* 6. 1. *Children obey your Parents in the Lord, for this is right.* Yet Children are no further bound to

obey their earthly Parents, than may ſtand with obedience to God their Heavenly Father.

2. Children ought to expreſs their obedience to their Parents, *in hearkening to their good inſtructions.* It being the Duty of Parents to inſtruct their Children, it muſt needs be the duty of Children to hearken unto, and to obey their good Inſtructions, more eſpecially in two things:

1. *In the choice of their Callings.*
2. *In the Choice of their Matches.*

1. The former is commended in Scripture by the approved practice of Godly Children, as of *Jacob*, *Samuel*, *David*, and others. And truly, in regard that Parents are the means of bringing up their Children in the World till they are fit for Callings, and that not without much care and coſt, is it not moſt meet and juſt, that their Counſel and Advice ſhould be taken in the Choice of their Calling and Courſe of Life? And as in their Callings, ſo likewiſe in their Marriages, and not to marry without their Conſent, which the very light of Nature teacheth, and God himſelf commandeth, when he layeth a charge upon Parents, to give *their Daughters to Husbands, and to take Wives for their Sons*, Deut. 7. 3. which doth neceſſarily imply, that Children ought not to take unto themſelves Wives or Husbands without, eſpecially *againſt* their Parents conſent. And therefore ſuch Children as ſhall adventure to joyn themſelves in Marriage without their Parents conſent, how can they expect a Bleſſing from God upon them? Yea, they have rather cauſe to fear the Curſe of God upon them and their poſterity. How did the Curſe of God fall upon *Eſau* and his Poſterity, becauſe he married againſt the conſent of his Parents, *taking unto himſelf Wives, which were a grief of mind unto* Iſaac *and* Rebeccah? Gen. 26. 34, 35.

II. Another duty which Children owe unto their Parents, is *Honour and Reverence.* This the Lord in expreſs terms requireth of all Children in the fifth Commandment, *Honour thy Father and thy Mother*, Exod. 20. 12. This Honour and Reverence Children muſt manifeſt,

1. *By their modeſt ſilence before their Parents*, not forward to ſpeak in their preſence without leave from them.

2. *By their humble ſpeeches*, ſpeaking unto them ſubmiſſively and reverently; giving them fitting Titles, as *Father*, *Sir*, and the like.

3. *By their reſpective Carriage*, which they ſhould ſhew by uncovering their Heads, bowing their Body, ſtanding up before

fore them, with the like. *Joseph*, though highly advanced, yet when he appeared before his Father with his two Sons, the Text saith, *He bowed himself with his Face to the Earth.* Yea, though his Father was blind through Age, and therefore could not see what respect his Son shewed to him, yet notwithstanding he bowed to the very ground. And when *Solomon* heard of the Approach of his Mother, the Text saith, *He rose from the Throne to meet her, and bowed himself unto her, and set her at his Right Hand*, 1 Kings 2. 19. and all this in token of his reverence, and to give good example unto others.

III. Another Duty which Children owe to their Parents, is *Gratitude*, a thankful requital of their Love and Care, which the Apostle in these terms requireth of all Children; namely, to *requite their Parents*; *for that*, saith he, *is good and acceptable before God.* This requital may, and ought to be manifested several ways: As,

1. *By relieving them according to their need, if God give ability.* *Joseph*'s practice herein is set before us for a Pattern, who being in Prosperity, and his Father in want, first sent him Corn freely out of *Egypt*, and afterwards sent for him into *Egypt*, and there furnished him plentifully with Corn, and all other needful things; insomuch that the Text saith, Joseph *nourished his Father and his Brethren, and all his Fathers Houshould with Bread, according to their Families*, Gen. 47. 12. And it is recorded of *Ruth*, that she did not only glean for *Naomi* her Mother in Law, but having food given her by *Boaz*'s Servants for her refreshment, *she reserved part thereof, and gave it to her Mother*, Ruth 2. 18. I have read of a Daughter, whose Father being sentenced to be famished to Death, and thereupon none being suffered to bring him Meat, she gave him suck with her own Breasts. How blame-worthy then, yea, and unnatural are such Children, whose Parents being poor, and themselves able to relieve them, do notwithstanding suffer them to want things needful? St. *John* saith, *That the Love of God dwelleth not in him, who shutteth up his Bowels of Compassion from his Brother*, 1 Joh. 3. 17. How then can it dwell in that Child, who shutteth up his Bowels of Compassion against his own Father or Mother, who having not only a sufficiency, but also an affluency of worldly things, suffers his Parents to want necessaries.

2. *By loving their Parents.* And truly that love which Parents bear unto their Children, and have manifested by bringing them up in the World, should by the Law of Equity stir up in Children a love to their Parents; for love deserveth love.

3. By concealing and covering their infirmities, which will evidence the truth of their love to their Parents, and procure Gods blessing upon them. *Shem* and *Japhet* we read were blessed for this, because they would not behold the nakedness of their Father, when being drunken he lay uncovered in his Tent; and *Cham*, for discovering and making known his Fathers nakedness, was cursed of God. As therefore Children would avoid *Cham*'s Curse, let them carefully shun *Cham*'s Sin; forbearing *to blazen* abroad their Fathers infirmity.

CHAP. XXVIII.

Of the Duties of Masters.

THE last Head of Family-Relations is *Master* and *Servants*.

The Duties of Masters in reference to their Servants, may be brought under two Heads.

1. Such as concern the Bodies of their Servants.
2. Such as concern the Souls of their Servants,

The Duties of Masters in reference to the Bodies of their Servants, are,

1. *To provide fitting Raiment for them, such as may fence them against the extremity of Weather.* I mean, if by agreement they are bound to find them Apparel, as is the condition of most Apprentices.

2. *To give them wholesom and sufficient Food.* As their Food must be *wholesom*, for the preservation of their health, *sufficient* for the increasing of their strength, that they may be the better inabled with chearfulness to do their Masters Service.

3. *To afford them Physick when they are sick.* For Masters are commanded *to give unto their Servants that which is just and equal*; Col. 4. 1. And is it not just and equal that those Servants who labour for their Masters in the time of their Health, should be cared for by their Masters in the time of their Sickness? The *Centurions* care for his sick Servant is left upon Record for our imitation, who used the best means he knew for his Servants Recovery; which was to go unto Christ, *Mat.* 8. 6. The humanity of this *Centurion, being a Gentile*, may be a witness against the inhumanity of many Christians, who take little care for their sick Servants.

4. *Not to oppress them with labour, by over-working them*, requiring

quiring more of them than they are well able to perform. This would be cruelty in a man to his Beaſt, much more in a Maſter to his Servants. Indeed the *Ægyptians* dealt ſo cruelly with the *Iſraelites*, *that they groaned under their Burthens, whoſe groans aſcended unto the Ears of God, who thereupon came down to deliver them from their Bondage*, Exod. 3. 7, 8. And let Gods hearing the cry of thoſe oppreſſed Servants, and revenging them of their Oppreſſors, make all Maſters beware of laying heavy burthens upon their Servants, requiring more of them than they are well able to perform; leaſt their groans aſcend up unto God.

5. *To pay them their Wages when it is due, without delaying it, or defrauding them of any part thereof.* It is reckoned in Scripture as a crying Sin, to keep back and with-hold the Labourers or Servants Wages; a ſin that cryeth unto God for Vengeance, who is the Poor's avenger, and as he taketh ſpecial notice of their Wrongs and Oppreſſions, ſo will he take care to avenge the ſame.

II. The Duties of Maſters in reference to the Souls of their Servants are,

1. To inſtruct and Catechize their Servants in the Principles of Religion. For if it be a duty incumbent upon all Maſters of Families to provide for the nouriſhment of the Bodies of their Servants, how much more then ſhould they be careful for the Nouriſhment of their Souls? Yea, let all Maſters of Families know, that they are as expreſly charged to teach and Catechize their Servants, as the Miniſter is to inſtruct his Flock; witneſs Gods command to the *Iſraelites*, *Thou ſhalt talk of my Laws when thou ſitteſt in thine Houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up*, Deut. 6. 57. And God hath manifeſted his approbation thereof, by commending *Abraham* for his practice therein, *Gen.* 18. 12.

2. *To cauſe the Scriptures to be frequently read in the Family.* We read that under the Law the people of *Iſrael* were commanded to cauſe the words of the Law to be written upon the Poſts of their Houſes, to the end they might be frequently read by every one in the Houſe. And ſaith the Apoſtle *Paul*, *Let the Word of Chriſt dwell in you*, Col. 3. 16. By the *Word of Chriſt*, the Apoſtle meaneth the Doctrine of the Goſpel, which was publiſhed by Chriſt, and is contained in the Old and New Teſtament. *Let this Word*, ſaith the Apoſtle, *dwell in you*; that is, be ye much imployed in the reading thereof, as in your Cloſets, ſo in your Families; or as *Calvin* interprets it, *Make the Word familiar to you*, by giving it houſhold entertainment. But

oh! what a ſtranger is the Word to moſt Families? How ſeldom is it read amongſt them? *If that Houſe be an Hell where the Scriptures are not read*, as *Luther* ſaid, Oh! how many Houſes are there as ſo many Hells, for want of reading the Scriptures?

3. *To pray daily in and with their Family.* To offer up a Morning and an Evening Sacrifice of Prayer and Praiſes unto God in their Family. For the better ſtirring you up to this much neglected duty of *Family-Prayer*, I ſhall commend a few Arguments.

1. *Taken from the practice of the Faithful in all Ages.* We read it was *Abrahams* practice whereſoever he came, to build an Altar to God, where God ſhould be called upon joyntly by him and his Family, *Gen.* 12. 8. and 13. 4. and 21. 33. We read likewiſe, it was *Jobs* Practice, as you ſhall find, *Job* 1. 5. And *Joſhuah's*, as appears by his proteſtation, *As for me and my Family, we will ſerve the Loed*, Joſh. 24. 15. In the New Teſtament, it is recorded of *Cornelius*, *That he was a devout man, who feared God with all his Houſe, and prayed to God always*, Act. 10. 2. which implyeth, he kept a conſtant courſe in Prayer. Now theſe things are recorded for our Learning, that ſo we might write after their Copy, by following their Example in ſo excellent a duty.

2. Every Maſter in his Family, is both a *King*, a *Prophet*, and a *Prieſt*. He is a *King* to govern his Family, a *Prophet* to teach and inſtruct his Family, and a *Prieſt* to offer the Sacrifice of Prayer and Thankſgiving, not only for himſelf, but alſo for all thoſe who are committed to his Charge. Let therefore all Maſters of Families know, that it is their Duty, which God will require of them, not only to pray by themſelves (and yet I would to God all did but that) but alſo to call together all their Family, and to be their Mouth unto God in Prayer, unto which they may be encouraged by Gods gracious promiſe, *That where two or three are gathered together in Chriſts Name, there he will be in the midſt of them*, Mat. 18. 20.

2. A Maſter of a Family, by his daily offering up a Morning and Evening Sacrifice of Prayer and Praiſe, will make his Houſe *an Houſe of Prayer*, or *little Temple*, which God will fill with his Preſence. Yea, a Chriſtians Houſe is hereby made Gods Church, by a conſtant performance of holy Duties, which is a great honour unto a Family.

4. Family-prayers are a ſpecial means to bring down Gods Bleſſing upon the whole Family, and upon all their Lawful undertakings.

dertakings. As God bleſſed the Houſe of *Obed-Edom* for the Arks ſake: So will God bleſs thoſe Families in which his name is called upon; For Godlineſs is profitable unto all things, as well in Families as in any other ſocieties.

5. Another Argument may be taken from the danger of neglecting this duty of Family-prayer, for ſuch do incur the danger of Gods Wrath and Fury. *Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name,* ſaith the Prophet, *Jer.* 10. 25. Which words contain a fearful imprecation againſt all prayerleſs-Families. And it is obſervable, that ſuch as neglect this Duty of Prayer in the Family, are joyned with the Heathen; and truly very fitly, for wherein do they differ from the Heathens, who have not ſo much as a form of Godlineſs in their Families, upon whom God will pour out his Fury? O think of this, all ye who make no Conſcience of praying daily with your Families; conſider it well, and lay it to Heart. Are ye not under that prophetical Curſe, and liable to the pouring forth of Gods Wrath and Fury, both upon your ſelves, and upon all that belong unto you? Even your Wives, your Children, your Servants, yea, and very Wares and Goods: It may be well written upon the doors of ſuch Houſes, as one ſaith, *Lord have mercy on us:* For ſurely the plague of God is not far from them, but nigh unto them.

Obj. *Methinks I hear ſome ſaying, they are convinced of the neceſſity of the duty, and fain they would do it, but Oh! they cannot, they know not how to pray.*

Anſw. I would adviſe ſuch rather to read ſome good Prayer, than altogether to omit the Duty; for many Maſters of Families who are not able to conceive a Prayer of themſelves, yet if they meet with a Form of Prayer anſwerable to their occaſions, can pray heartily and earneſtly. Yet I would not have them ever content themſelves with reading a Form of Prayer, but to labour to pray of themſelves without a Book: And for your help therein, take theſe *two Directions.*

1. Carefully obſerve the Prayers of others, their Order and Method.

2. Take notice of your own Sins in particular, and your particular Wants, what Graces you ſtand in need of and deſire: As alſo take notice of the particular Bleſſings God beſtoweth on you, and thereby you will be enabled in ſome meaſure to pray your ſelves, by confeſſing your Sins unto God, and begging, as the pardon of them in and through the merits of Jeſus Chriſt, ſo ſuch Graces as you ſtand in need of. And when once in any com-

competent measure you can pray for your selves, then by degrees your may come to *pray with your Family.*

CHAP. XXIX.

Of Servants Duties to their Masters.

HAving shewed the Duties of Masters in reference to their Servants, come we now to the Duties of *Servants in reference to their Masters*; which may be brought to three Heads, *viz.* 1. *Obedience.* 2. *Diligence.* 3. *Faithfulness.*

1. *Obedience*, is that the Apostle Saint *Paul* often presseth upon Servants, as a main and principal duty. And indeed no Inferiours are more bound to Obedience than Servants. Your Obedience must be manifested in two particulars.

1. *In a ready yielding to your Masters Commands.* For indeed it is the proper work of a Servant to hearken to his Masters Precepts, and to yield ready Obedience unto them.

2. *In a patient bearing of reproofs and corrections, yea, though the correction be wrongfully inflicted, without just cause*, which the Apostle *Peter* expresly requireth of Servants; for saith he, 1 Pet. 2. 18, 19, &c. *Servants, be Subject to your Masters with all fear, not only to the good and gentle, but also to the froward: For this is thank-worthy, if a man for Conscience towards God, endure grief, suffering wrongfully: For what glory is it, if when ye be buffetted for your Faults, ye take it patiently? This is acceptable with God.* And if unjust correction ought patiently to be born, then much more unjust reproofs. But if the reproof or correction be just, then you ought speedily to amend and reform the things for which you are justly reproved or corrected. *For the manner of Servants obedience the Apostle sets it down in several Expressions.* As,

1. It must be a *sincere* Obedience. This the Apostle *Paul*, Col. 3. 22. sets down with two expressions in one verse.

1. Negatively, *Not with Eye-Service.*

2. Affirmatively, *With singleness of Heart.*

Not with Eye-service, which implyeth a meer outward service only, to satisfie the Eye of Man, *But with singleness of Heart! q.d.* Let not your Obedience be *Hypocritical*, meerly to be seen of your Masters; but let it be in *truth and uprightness of Heart*, doing service to your Masters in the sincerity of your Hearts, without any Hypocrisie or Dissimulation, labouring in your Masters absence as well as in his presence, remembring Gods Eye is ever upon you.

2. Your

2. Your Obedience muſt be *Conſcientious, for Conſcience ſake,* becauſe the Lord requireth it at your hands, *Col.* 2. 23. ſo much the Apoſtle expreſſeth, *Col.* 3. 23. for ſpeaking to Servants, he ſaith, *Whatſoever ye do, do it heartily, as to the Lord,* that is, whatſoever Service ye do to your Maſters, do it for the Lords ſake, becauſe he hath commanded it, and therefore do it out of Conſcience to the Word and Command of God, who requireth you to yield ſincere Service and Obedience to your Maſters, for this will ſtir you up to do it after the beſt manner you can, that ſo God may accept thereof, and reward you for the ſame.

3. Your Obedience muſt be *univerſal, unto every thing which they require of you*; ſo much the Apoſtle expreſſeth, *Col.* 3. 22. *Servants,* ſaith he, *obey your Maſters in all things*; not only in ſuch things as ſeem eaſie, and moſt pleaſing to your fancy, but whatſoever they command you, being not contrary to the Word of God, but are in themſelves honeſt and lawful; for if they ſhall command you to Lye, Swear, or to uſe falſe Weights and Meaſures, which are things forbidden by God, you ought not therein to yield to their Commands, but to ſay unto them, as *Joſeph* did to his Miſtreſs, *How ſhall I do this great Wickedneſs, and ſin againſt God?* Though he was a Servant to his Maſters Commands, yet would he not be a Servant to his Miſtreſs's Luſts.

II. Another Duty incumbent upon Servants, is, *Diligence in diſpatching their Maſters Work and Buſineſs,* without loitering, or minding their own eaſe and pleaſure; but as their ſtrength and time is their Maſters, ſo they ought to put forth their ſtrength, and imploy their whole time in their Maſters Service; I ſay their whole time, excepting ſome part thereof, for their ſecret Devotions, as their Morning and Evening Prayers unto God: For Servants muſt have reſpect to their Maſter in Heaven, as well as to their Maſter on Earth: and make as much Conſcience of performing their Duty to him, as to their Maſters according to the Fleſh; for indeed, the Lord is the beſt *Maſter,* who gives the beſt *Wages,* and largeſt *Rewards.*

III. Another Duty is *Faithfulneſs.* Servants muſt *ſhew all Faithfulneſs* to their Maſters, as the Apoſtle expreſſeth, *Tit.* 2. 10. Both that *Truſt* that is repoſed in Servants, and that *Account* that is to be taken of them, require Faithfulneſs. Do you not remember what the Lord ſaid to his Steward, *Give an account of thy Stewardſhip?* Luk. 16. 2. And were not all the Servants to whom Talents were committed called to an account? *Mat.* 25. 19. How then doth it concern all Servants to be faithful

to

to their Maſters, which they ought to expreſs both in their *Words* and *Deeds*.

1. *In Words*, not daring to excuſe any unwarrantable act with the telling of a Lye, which is to add ſin unto ſin; let all lying Servants conſider the fearful Judgment executed on *Gehazi*, who when his Maſter asked him *where he had been*, preſently anſwered him with a Lye, ſaying, *Thy Servant went no whither*; *whereupon he went out of his preſence a Leper as white as Snow*, 2 Kings 5. 25.

2. *In Deeds*, and that ſeveral ways.

1. Not diſpoſing their Maſters Goods at their own pleaſures, either to themſelves, by taking more than is allowed them, or to others, by giving any part thereof away. Many Servants think they may lawfully give away Victuals and other things of their Maſters to the Poor; but though they may inform their Maſters and Miſtreſſes, of ſuch things in the Houſe meet to be given away, and likewiſe of Perſons fit to receive ſuch Alms; yet have they no power of themſelves to give away any thing of their Maſters: and pretence of Charity is no good excuſe for Theft.

2. Not pilfering and purloining their Maſters goods to their own private uſe, which the Apoſtle expreſly condemneth in Servants, *Tit.* 2. 10. Let all pilfering Servants know, *That there is a Book full of Curſes and Plagues againſt every one that ſtealeth or ſweareth; which Book is large, twenty Cubits long, and ten Cubits broad, and yet is filled with Curſes that ſhall come ſwiftly upon them*, as the Prophet *Zachary* ſpeaketh, *Zach.* 5. 2, 3.

3. But rather labouring to preſerve and increaſe their Maſters Eſtate by all good and lawful means. Thus the Apoſtle *Paul* expreſſeth the Duties of Servants, *Tit.* 2. 10. *Not purloyning, but ſhewing all good Fidelity* to their Maſters, in increaſing their Eſtates, which is highly commended in that faithful Servant in the Parable, for which he received from his Lord and Maſter, both a gracious *Approbation* in theſe Words: *Well done good and faithful Servant, thou haſt been faithful in a few things*, and alſo a plentiful *Remuneration* in the next words, *I will make thee Ruler over many things, enter thou into the Joy of thy Lord*, Mar. 25. 21. So that he that is faithful in a little, taketh the beſt courſe to become Ruler of much, if the Lord ſee it good for him.

FINIS.

THE Chriſtian Houſholder.

JOSH. 24. 15.

As for me and my Houſe, we will ſerve the Lord.

CHAP. I.

The Parts of the Text, and Obſervations thence ariſing.

THE ſum of theſe words is, *The Good Mans Godly Reſolution, to ſerve the Lord with his Houſhold.*

In which we may obſerve four particulars:

1. *The perſon reſolving*, viz. *Joſhua*; he it is who makes this Reſolution.

2. *The order of his Reſolution*, Firſt *himſelf* will ſerve the Lord, and then his *Houſe*.

3. *The extent of his Reſolution*; viz. his whole Houſe, *as for me, and my Houſe*.

4. *The matter reſolved on*; and this is, *to ſerve God*.

Each of theſe might afford unto us a diſtinct point of Doctrine: But I ſhall wave them all, and inſiſt upon one, which as it comprehendeth the main ſcope of the words, ſo it beſt ſuiteth with the ſcope of my intention in this diſcourſe; which is to preſs all Parents, Maſters, and Governours of Families, to a conſtant and conſcionable performance of Holy, and Religious Duties, in and with their Families.

The point of Doctrine is this:

Obſerv. *It is a Duty incumbent upon Parents and Maſters of Families, to be careful, that not only themſelves, but all under their charge, even their whole Houſhold do faithfully ſerve the Lord.*

It is not ſufficient for Governours of Families to be *good Chriſtians* themſelves, but they ought to be *Chriſtian Governours*:

Not

Not enough to be themſelves Religious, but they muſt train up all under their charge in the knowledge and practice of Religion. And the truth is, *good Chriſtians* they cannot be, who are not *Chriſtian Governours*: He hath little Religion himſelf, that doth not faithfully endeavour to propagate it in his Family. Thus *Joſhua*, as a Maſter of a Family, undertaketh not only for himſelf, but alſo for his whole Houſhold, that he with them, and they with him, ſhould ſerve the Lord. Yea, and in all Ages ſuch as have been moſt eminent in Grace, have been moſt exact in their Family-duties: Inſtance *Abraham*, the Father of the Faithful, of whom God himſelf giveth this Teſtimony, *I know* Abraham, *that he will command his Children, and his Houſhold after him, that they ſhall keep the way of the Lord*, &c. Gen. 18. 19. And *Jacob* his Grand-child, walking in the ſteps of his Father *Abraham*, was not content at *Bethel* to worſhip God ſincerely himſelf, but he chargeth his Family *to put away the ſtrange Gods which were among them, and to ſerve the true God*, according to the preſcribed rule of his Word, *Gen.* 35. 2. *David*, though he were a King, and ſo had the care of an whole Kingdom upon him, yet thought his State-affairs no priviledge to exempt him from the Religious ordering and governing of his Family: And therefore he profeſſeth, *Pſal.* 101. *That he would walk within his Houſe with a perfect heart*; that is, ſincerely diſcharge the Duties belonging to the Governour of an Houſe: Yea, under the Law, we find that the *Fathers* among the *Iſraelites* were commanded to teach their *Children* the meaning of the *Paſſeover*, and the *Feaſt of Unleavened Bread.*

And that we may not think this a Legal Precept aboliſhed in the time of the Goſpel, the Apoſtle giveth a general charge to all Chriſtian Parents, to *bring up their Children in the nurture and admonition of the Lord*, Eph. 6. 4. Yea, by the practice of the *Primitive Chriſtians*, who lived in the days of the Apoſtles, it doth appear that ſo ſoon as any Governour of a Famiiy was converted, and profeſſed the Chriſtian Faith, he ſtill engaged his Family to ſerve God: It is ſaid of *Cornelius*, that he *was a devout man, and one that feared God with all his houſe*, Acts 10. 2. And it is recorded of *Lydia*, that *ſhe was baptized, and her houſhold*, Acts 16. 15. And it is ſaid of the *Jaylor*, that *he believed in God with all his houſe.* Yea, the houſes of the Faithful in the Primitive times were ſtyled *Churches*, Rom. 16. 5. 1 Cor. 16. 19. which implieth, that their private Families were ſo piouſly ordered, and religiouſly inſtructed, that they ſeemed to be *little Churches*, rather than *ordinary houſes*; having taken up *Joſhua's* reſo

reſolution, *As for me, and my Houſe, we will ſerve the Lord.*

The point being thus proved by *Scripture* and *Examples*; come we now to the Reaſons, for the farther confirmation thereof.

CHAP. II.

The Reaſons of the Point.

R. 1. MAy be taken from the Command of God, who hath commanded as much, ſaying, *Deut. 6. 7. Thou ſhalt teach my Laws diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine houſe*, &c. And God hath manifeſted his approbation thereof by commending *Abraham* for *commanding his Children, and Houſhold, to keep the ways of the Lord*, Gen. 18. 19. So that to whomſoever the Lord hath given this honour to make him a *Father of Children*, a *Maſter over Servants*, a *Governour over an Houſhold*, of them he requireth this Duty, to teach and inſtruct all under their charge.

R. 2. Every mans houſe is his private *charge*, which he muſt overſee, it is his *Flock* which he muſt attend. You will all acknowledge, that every Miniſters Flock is his charge, and that it is a moſt dreadful thing for any to neglect them. And have not you as great a charge of your Family, as the Miniſter hath of his Flock? Yea doubtleſs, I dare boldly ſay, that every Parent, and Maſter of a Family, is as deeply charged with the Souls of their Children, and Servants, as the Miniſter is with the Souls of his Flock. If therefore your Children and Servants live and die in their ſins, through your negligence, their blood will be required at your hands.

Yea, let Parents and Maſters of Families know and conſider, that thoſe Children and Servants, who by the neglect of their duty to them, ſhall periſh in their ſins, will curſe them for ever hereafter, amongſt the Fiends, and damned in Hell, crying out, *Woe and alas, that ever we were born of ſuch irreligious Parents, and ſerved ſuch wicked and ungodly Maſters, that had no care of the ſalvation of our Souls; but ſuffered us to run headlong into theſe everlaſting flames.* Oh that all Parents and Maſters of Families would ſeriouſly conſider theſe things, and in time labour to prevent them, by a conſcionable diſcharge of the duties belonging to their Places, and Relations.

R. 3. Juſtice and Equity requireth this at your hands, to do your utmoſt endeavour to train up your Children and Servants in

in the fear of God; and to inſtruct them in the ways of Godlineſs; that as they help you in many things, ſo you ſhould be a means to help them in this; that as God of his goodneſs hath made them your Children, and Servants, ſo you, in way of gratitude, ſhould ſtrive to make them his Children and Servants. And truly, though you feed them well, and cloath them well, and provide well for them; yea, and teach them how to live another day, to live as men; yet if you teach them not withal the fear of God, whereby they may live as Chriſtians, which will make them live for ever; wherein do you differ from *Heatheniſh Parents*, and *Pagan Maſters?* for even they will not be wanting in the former things; which the Apoſtle implieth, where he ſaith, *He that provideth not for his Family, is worſe than an Infidel*, 1 Tim. 5. 8. And if you go no further, than to make outward Proviſion for the bodies of your Children and Servants, you are no better than Infidels and Heathens.

And therefore how doth it concern you who are Parents, and Maſters of Families, to have a ſpecial care of the Souls of your Children and Servants, by a conſcionable performance of holy and religious duties amongſt them; as *Praying*, *Reading*, *Catechiſing*, and the like; whereby you will not only go beyond all the Heathens in the world, but likewiſe gain an hopeful Evidence to your Souls, of the truth of grace in you; and of the ſincerity of your profeſſion, that ye are Chriſtians indeed.

R. 4. The curſe of God hangs over thoſe Families in which Religious duties are altogether neglected; yea it abideth in their houſes; as the Wiſe man expreſſeth, *Prov.* 3. 33. *The curſe of the Lord is in the houſe of the wicked.* Howſoever they may ſeem to abound, and flouriſh in all worldly Wealth and Riches; yet the curſe of God is upon all that they enjoy. For as the Lord ſpeaketh by his Prophet *Malachy*, Mal. 2. 2. *He will curſe their bleſſings*; that is, whatſoever outward good things they did enjoy, ſhould be curſed to them. Whereupon, ſaith *Eliphaz*, in *Job*, Chap. 5. 3. *I ſaw him taking root, but I curſed his habitation*; that is, I ſaw him ſeemingly ſettled in his outward proſperity, but by the eye of Faith I likewiſe ſaw a curſe hanging over his houſe and Family, over his wealth and riches.

R. 5. Another reaſon may be taken from the manifold benefits and commodities, which uſually follow upon a conſcionable performance of theſe duties.

1. Religious Duties conſcientiouſly performed, will bring down Gods bleſſing upon your ſelves and your Relations; upon your

your eſtate, and all your undertakings. As God bleſſed *Obed-Edom*, and all his houſhold for the *Arks ſake*; ſo queſtionleſs will the Lord bleſs thoſe Families wherein holy duties are faithfully performed. For *Godlineſs is profitable unto all things, having the promiſe of this life that now is, as well as of that which is to come*, 1 Tim. 4. 8. Whereupon ſaith the wiſe man, *Prov.* 14. 11. *The houſe of the wicked ſhall be overturned; but the Tabernacle of the upright ſhall flouriſh.* And therefore the Pſalmiſt pronounceth them bleſſed who thus fear the Lord, ſaying, *Bleſſed is he that feareth the Lord, and walketh in his ways, for thou ſhalt eat the labour of thine hand, happy ſhalt thou be, and it ſhall be well with thee*, Pſal. 128. 1. 2, 3, 4. How then can ſuch expect a bleſſing from God, either upon themſelves, or upon their relations, or upon their pains and endeavours, who do not ſet up God and his Worſhip in their houſes, ſeeing it is that whereby Gods bleſſing is entailed?

2. Thoſe Children and Servants who are religiouſly educated and principled, are likeſt to prove comforts to their Parents and Maſters. What a comfort muſt it needs be to thee, who art a Maſter of a Family, to ſee thy Houſhold (through the bleſſing of God on thy care and pains) to be walking Heaven-ward! Yea, when thou comeſt to lye upon thy death-bed, Oh what a comfort will it then be unto thee, that thou haſt good ground to believe, that thy Children are Gods Children, and the Servants of Jeſus Chriſt! thou mayeſt then with ſtronger confidence commend them unto Gods Fatherly care and protection, with greater aſſurance expect Gods bleſſing upon them after thy death.

3. There is no ſuch means to make your Children loving and dutiful unto you, and your Servants faithful in the diſcharge of their Duty; as to inſtruct them in the principles of Religion, and to plant the fear of God in their hearts. In which reſpect *Solomon* ſaith, *A godly Son maketh a glad Father*, viz. by his dutiful and reſpectful carriage towards him. And that Servant who ſhall find true grace either firſt wrought, or further increaſed in him by his Maſters means, will endeavour with the utmoſt of his power to do him what faithful ſervice he can, in way of thankfulneſs.

So that if Parents and Maſters of Families, reſpect either that charge God hath laid upon them, wherein they are to give an account to him at the great day; or that good and benefit, which themſelves may reap thereby; they will ſee good and juſt ground to be diligent and conſtant in the diſcharge of holy duties with their Family.

R. V. Another reaſon may be taken from the manifold miſchiefs, which uſually follow, and accompany the neglect of Family duties.

1. From hence come all Domeſtick brawls and contentions; hence it is that the houſe is divided againſt it ſelf; Husband againſt Wife, and Wife againſt Husband; Maſter againſt Servant, and Servant againſt Maſter; Parent againſt Child, and Child againſt Parent; which would be prevented were the Lord better known, and more duly worſhipped amongſt them. For where God is ſerved with perfect purity, there is perfect peace. But where God is not ſerved, there is no peace, but jars and contentions, ſtriſe and debate; which giveth great advantage unto Satan the arch-enemy of mankind, *who like a roaring Lyon walketh about continually, ſeeking whom he may devour*, 1 Pet. 5.8.

2. From hence it is that Magiſtrates are enforced to execute the penalties of the Laws upon ſo many; namely, becauſe they are not Religiouſly educated, but ſuffered to have their wills in their youth. Which appeareth from the ſad complaints of many Maleſactors, at the place of Execution, againſt their Parents and Maſters, for their careleſs omiſſion of their duty towards them, ſaying, *If they had had any care or conſcience of our education, if they had corrected and reſtrained us betimes from our wicked courſes, we had never come to this dogs death, and ſhameful end.*

3. From hence it is that ſo many Families are ſo diſſolute and prophane, abounding with all manner of ſin, and wickedneſs, as *lying*, *ſwearing*, *Sabbath-breaking*, *drinking*, *whoring*, and the like: as if there were a ſeminary of little Devils, an Houſhold of Fiends. And truly, when Families leave God in not doing the good they ſhould, God leaves Families to do the evil they ſhould not. So that ſin hath there free place, where Gods ſervice hath no place. And ſins of commiſſion do uſually follow ſins of omiſſion: it being ordinary with God to puniſh one ſin with another; to puniſh the neglect of duty, with the committing of ſin, by leaving men ſo to themſelves, that they break forth into the committing of great and hainous ſins. A general complaint there is in theſe days of the undutifulneſs, and diſobedience of Children; of the negligence and unfaithfulneſs of Servants, yea, and of the looſe, lewd lives of both in many Families, whereof if we would ſearch the true ground and cauſe, we ſhall find it rather in the *ſuperiours*, than in the *inferiours*. For howſoever *inferiours* cannot be excuſed, yet queſtionleſs the fault is chiefly in *Superiours* and *Governours*, becauſe

cauſe they are careleſs and negligent in the diſcharge of their duty towards them, not praying with them, nor catechiſing, and inſtructing them, as they ſhould. *For where religious duties are ſhut out of any Family, there uſually the Door is ſet wide open to looſeneſs, and profaneneſs.*

4. *The neglect of Religious duties in thy Family, will make thee guilty of Murther,* even of *Soul-murther*, which is the greateſt of all. For whereas the Souls, as well as the Bodies of thy Children, and Servants, are committed to thy care and charge; if any of them ſhould periſh through thy default, thou art deeply guilty of their eternal death and damnation, and their blood will be required at thy hands. As *Jacob* was accountable to *Laban*, for the loſs of every Lamb, or Sheep; *at his hand was it required*: So is every Maſter of a Family accountable to God, for every Soul under his roof. If any of them periſh through his default, God will require it at his hands. God will require the blood of thy Child, the blood of thy Servants at thy hands one day. If therefore you would be free from the blood of your Children, train them up in the fear and nurture of the Lord: pray for them, and with them: Catechize them, *&c.*

The point being confirmed by Scripture and Reaſon, come we now to the Uſes thereof.

CHAP. III.

An Uſe of Reproof of thoſe Maſters who make no Conſcience of Family-duties.

Uſe 1. SEeing it is a Duty incumbent upon Parents, and Maſters of Families, to be careful, that not only themſelves, but alſo all under their charge, even their whole Family, do faithfully ſerve the Lord; then they are greatly to be reproved who are neither careful to ſerve God themſelves, neither take they any care of their Family; but as there is no fear of God in their hearts, ſo neither is there any fear of God in their Families. Yea inſtead of Gods ſervice, there is all manner of wickedneſs and prophaneneſs; ſo that their houſes are as ſo many filthy Cages of unclean Birds, ſo many Styes of all manner of abominations. Of whoſe houſes we may ſay what *Solomon* ſaid of the *Harlots houſe*, Prov. 7. 27. *'Tis the way to Hell,*

that is, the high and ready way unto eternal death and condemnation. Theſe men howſoever they would be eſteemed good Maſters, and good Governours, yet are they far from ſuch; in that they neglect the main duty belonging to good Governours, which is to take care of the ſouls of thoſe under their charge, and willingly ſuffer all manner of wickedneſs, and prophaneneſs, to rule and bear ſway in their Families, and that without any check or controul.

I dare boldly ſay, it were much better for a man to put his Child into a Peſt-houſe, than into ſuch a Family: in that wickedneſs is more infectious than the Plague, ſpreading infinitely, polluting every one it comes near. And whereas the Plague and Peſtilence can but kill the Body, the contagion of ſin is apt to deſtroy both Body and Soul. And therefore what is uſually written upon the doors of ſuch houſes as are viſited with the Plague (*Lord have mercy upon us*) may far better be written upon the doors of ſuch houſes, where through the neglect of Family-duties, ſin and wickedneſs doth abound.

I know there are very many, both Parents, and Maſters, who having provided for the bodies of thoſe under their charge, think they have ſufficiently diſcharged their duty towards them. But I would demand of ſuch, if their care be only to provide for the Bodies of their Children and Servants, what do they more to them than to their *Beaſts?* If they only cloath them, and pay them their wages, what do they more to them, than the *Turks* and *Infidels* (who know not God) do to their Children and Servants? If their care be only to provide for them an Earthly Inheritance, without any care to make them Heirs of an *heavenly Inheritance*, what do they more to them than *Jews*, (who are ignorant of Chriſt and his Goſpel) do for their Children.

Let ſuch know, that it is their duty to provide not only for periſhing Carkaſſes, but alſo for the immortal Souls of all theirs, And it is a vain and fooliſh imagination for any to think, they have done their duty, when they have apparelled, nouriſhed, and brought up their Children and Servants; conſidering they have a far greater account to make before God for their Souls: of which if any ſhould periſh through their negligence, and unfaithfulneſs, how dreadful will their account be! Oh what anſwer will they be able to make, when the blood of their Children and Servants ſouls ſhall be required of them!

CHAP.

CHAP. IV.

An Exhortation unto all Parents and Maſters of Families to make Conſcience of Family-Duties.

Uſe 2. LEt the ſecond Uſe be an Uſe of *Exhortation* to ſtir up all Chriſtian Parents, and Maſters of Families, to be careful that *their whole Houſe* do faithfully ſerve the Lord, as well as themſelves; that they take up *Joſhua*'s reſolution, *As for me and my Houſe we will ſerve the Lord.* As you would not be guilty of the blood of your Children and Servants Souls; and as you would not have them cry out againſt you in everlaſting fire, ſee that you bring them up in the fear and Admonition of the Lord.

Every Governour ſhould be that in *the body Politick of his own Houſe*, which the *heart* is in the *natural body of man*: As it communicateth life, and vital ſpirits to the reſt of the members; ſo muſt the Maſter of the Houſhold endeavour to impart the ſpiritual life of Grace, to all that are members of his body politick. And his Houſe by a conſtant, conſcionable performance of holy and religious duties there, would be a *little Church*. For the maintaining the Worſhip of God makes every houſe to become a *Sanctuary*, an *houſe of God*. Hence divers pious Governours in the New Teſtament are ſaid to have *Churches* in their Houſes, as *Philem. v. 6. Philemon.* 1 Cor. 16. 19. *Aquila*, and *Priſcilla*, and *Nimphas*, whoſe *Houſes* were called *Churches*, as in reſpect of the Saints in their Houſes, ſo in reſpect of the Worſhip of God among them. Oh! what an honour will this be to us, when upon this account, our Habitation ſhall be called rather *Churches* than *private Houſes! Temples of God*, rather than the *dwellings of men!*

For the more profitable preſſing of this Uſe, I ſhall ſhew you, what be the *Duties* and *Services* which are eſpecially required of Parents and Maſters of Families in reference to thoſe under their charge.

CHAP. V.

Of Family Prayer, with quickning Motives thereunto.

1. PRayer, which is one principal part of the service of God in all Families, and therefore ought to be performed by the Governour thereof; who as he is a *King* to govern his Family, so a *Priest* to offer up a Morning and an Evening *Sacrifice* of Prayer and praise unto God, in and with his Family. This we find commanded to us in the practice of the *Patriarchs*, who when they removed to any place, they builded an *Altar*, where God was to be called upon by the whole Family. This did *Abraham*, *Isaac*, and *Jacob*. *David* though a King, yet prayed with his Housholds as their Governour, for it is recorded of him, 2 *Sam.* 6. 18. that *having offered burnt-offerings, and peace-offerings before the Lord, he returned to bless his Housholds*, that is, say Expositors, to bless God with his Family, and to beg Gods blessing on them.

In the New Testament the Apostle writing to Masters of Families concerning their duties, adjoyneth this, *continue in Prayer*, *Col.* 4. 2. implying it to be one special duty incumbent on them to be constant in *Family-prayer*. Of *Cornelius* it is said, *Acts* 10. 2. *That he was one who feared God with all his House, which gave much Alms to the people, and prayed to God always*; which implyeth that he prayed daily with his Family. These examples are recorded by the Holy-Ghost as *Copies* for us to *write after*.

But for your more full conviction of that obligation that lyes upon you for the performance of this Duty, let the following Arguments be duly weighed.

Arg. 1. *The first Argument shall be drawn from that trust that is committed unto Governours of Families.* Here observe:

1. *That Governours of Families are intrusted with the Souls, with the Religion of their Families*: Not that they may prescribe unto them, or impose upon them what way of Religion they please; or that Inferiours may be excused by the errours or neglects of the Superiours; but it is committed to their care, and they have received a charge from the Lord, to look diligently to all that are under them; that they duly worship God, observe his Ordinances, and keep his Statutes.

That there is such a care incumbent on them, is evident under

der the Law; the Master of the Family was by the appointment of God, to look to the circumcising of all the Males of his House, both those that were born in his House, and those that were bought with his Money. In the fourth Commandment, the Master of the Family is charged, not only to keep the Sabbath in his own person, but to look to his Family also. *Thou shalt do no work therein*, that's not all, *nor thy Son, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant*, &c. *Exod.* 20. 10. Suitable to this charge is the care and holy resolution of *Joshua* in the Text, *I, and my House, will serve the Lord.* Chuse you whom you will serve, saith he, to the rest of the people, I have not so much to do with that, *but as for me, and my House*, I must and will look to that, *we will serve the Lord.* Hence this first thing appears, that Governours of Families are to take care of the Religion, and therefore of the Souls of their Families. When a Child is brought forth, when a Servant is brought into thine House, God says to thee, as the man in the Prophets Parable, *Keep this man*, look to this Child, look to this Servant, look to their Souls, if they miscarry, or be lost through thy neglect, *thy life shall go for their lives, thy soul for their Souls*; and so shall thy judgment be.

2. Governours of Families have never faithfully discharged their trust, till they have used all means which God hath appointed, that may be for the advantage of the Souls under their charge, and the furtherance of them in Religion. If there be any thing you might have done that you have neglected, you are therein unfaithful.

3. Their joyning in Prayer with their Families, is *according to Gods appointment*, and *of great advantage to Souls.*

1. *Joynt-prayer is an Ordinance of God.* Thus much is hinted clearly enough in that form of Prayer which Christ taught his Disciples, which runs in the plural number: *Our Father, give us this day our daily bread.* And from the practice of the Primitive Christians. Now if Christians in general, such as were not of the same Family, are by Gods appointment to joyn in Prayer; then much more Christians of the same Family. Conjunction in the same Family-relation cannot hinder or discharge from any part of Christian Communion. Families, as well as greater Assemblies, should not forget their *joynt-prayers.*

2. *Conjunction in Prayer*, as it is Gods Ordinance, so *'tis of great advantage* to Souls. The joynt-prayers of the several persons in a Family, are more acceptable to God, and more prevalent with him, than the Prayers of the same person apart.

There's the ſame reaſon for the prevalency of the joynt prayers of Chriſtians of the ſame Family, as of the joynt-prayers of Chriſtians not of the ſame Family: Of the ſame City, or Town, or County. Now we find in Scripture, from the practice of the people of God, that this was their concurrent judgment; that their coming together to pray, would prevail more with God, than their praying apart; as *Acts* 12. 12. beforementioned. Many were gathered together in *Mary*'s Houſe praying for *Peter*: If it had been all one, as to the probability of the ſucceſs; if the Lord had been as likely to have been prevailed with, for *Peter*'s inlargement, by their ſeparate, as by their joynt-prayers, they would never have run that hazard as they did, by their coming together. They knew well enough what danger it would have been, had they been taken praying. Many inſtances might be brought of the like practice of Chriſtians in all Ages, who eſpecially in caſes of great exigencies and neceſſities did thus aſſemble. Whence is a clear foundation of this Argument: That way of Prayer which the people of God did chuſe, and betake themſelves to in caſes of any ſpecial exigencies, that was in their Judgment the moſt acceptable and prevailing: But joynt-prayer is ſuch, in the caſe of greater Societies; and therefore alſo in the leſs.

Beſides, joynt-prayers will be of this advantage, it will be a greater help to thoſe that are leſs able, to teach them to pray apart: Governours ſhould teach theirs to pray, as Chriſt taught his Diſciples. And how ſhould they teach them? by Inſtruction only? We may learn more of the skill, and Spirit of Prayer, by a few inſtructions exemplified, than by multitudes of counſels alone. The Nurſe teaches the Child to ſpeak by ſpeaking in its hearing. By this Chriſtian practice we ſhall ſuggeſt matter of Prayer to them, put words into their mouths, yea kindle deſires in their hearts. Who that hath any experience knows not, how our affectionate inlargements, and importunate pleadings, and wreſtlings with God in Prayer, do often warm and inlarge the hearts of thoſe that joyn with us.

Arg. 2. *It's the Will of God that Chriſtians ſhould take and improve all Opportunities, Advantages, and Occaſions of Prayer.* This Propoſition, if it need proof, is ſufficiently evident from 1 Tim. 2. 8. *I will that men pray every where.* Ἐν παντὶ τόπῳ. *Per omnimodam precationem* A Lapid. And *Eph.* 6. 18. *Praying always with all prayer. Always*, or as it is in the Greek, *on every opportunity*; with *All* prayer, with all manner of prayer; in publick, in private, in ſecret, alone, together, as opportunity is offered,

ed, and occaſion requires. Now, have not Governours of Families, as ſuch, ſpecial opportunities for joynt-prayer? *Their cohabitation*, upon which they may meet more eaſily and frequently, than thoſe that live at a greater diſtance; *their Authority*, by vertue whereof they may command the attendance of their Families, puts opportunity into their hands.

And have they not alſo, as ſuch, ſpecial occaſions of joyning in prayer? There are Family-mercies which they are joyntly concerned to pray for when wanted, and to acknowledge when received: There are Family afflictions, and croſſes, which they are in common concerned to pray againſt: There are Family-ſins which call for joynt-confeſſions, and humilitations. Thoſe that have ſinned together, or ſuffer together, or are ſharers in the ſame common mercies, ought alſo to joyn together in the ſame Confeſſions, Petitions, and Thankſgivings.

Arg. 3. *From the Example of Chriſt, who not only taught his Family to pray, but pray'd with them.* His Diſciples were his Family. The Paſſover was to be eaten by the ſeveral Families apart, a Lamb for a Family. And if you would know who were Chriſts Family, inquire with whom he eat the Paſſover, theſe are his Diſciples, and *with theſe he prayed*; *As he was alone praying, his Diſciples were with him*, Luke 9. 18. But how was he alone, when his Diſciples were with him? the meaning only is, he was withdrawn from the multitude; he and his Diſciples were privately together, and with them he prays.

Now to gather up all together: If the example of Chriſt be obliging to his Followers; if Governours of Families have opportunities and occaſions of joyning in Prayer with them; and it be the Will of God that they take, and improve all opportunities and occaſions of praying: If Governours of Families be intruſted with the Souls of their Families, and this truſt cannot be diſcharged where this exerciſe is neglected, then muſt it be acknowledged, that it is a duty incumbent on them from the Lord; and that they ſin againſt God, who make no Conſcience of it.

To what hath been ſaid, let me farther add theſe two things:

1. Conſider the *manifold benefits* which uſually follow and accompany this Duty of *Family-prayer*.

1. *It is a ſanctifying Ordinance*: Thereby the *Husband* is ſanctifyed to the *Wife*, and the *Wife* to the *Husband*, ſo that they prove bleſſings and comforts each to other. *Children* likewiſe are bleſſed and ſanctifyed to their *Parents*, and *Servants* to their *Maſters*:

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2. Governours of Families have never faithfully diſcharged their truſt, till they have uſed all means which God hath appointed, that may be for the advantage of the Souls under their charge, and the furtherance of them in Religion. If there be any thing you might have done that you have neglected, you are therein unfaithful.

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There's the same reason for the prevalency of the joynt prayers of Christians of the same Family, as of the joynt-prayers of Christians not of the same Family: Of the same City, or Town, or County. Now we find in Scripture, from the practice of the people of God, that this was their concurrent judgment; that their coming together to pray, would prevail more with God, than their praying apart; as *Acts* 12. 12. beforementioned. Many were gathered together in *Mary*'s House praying for *Peter*: If it had been all one, as to the probability of the success; if the Lord had been as likely to have been prevailed with, for *Peter*'s inlargement, by their separate, as by their joynt-prayers, they would never have run that hazard as they did, by their coming together. They knew well enough what danger it would have been, had they been taken praying. Many instances might be brought of the like practice of Christians in all Ages, who especially in cases of great exigencies and necessities did thus assemble. Whence is a clear foundation of this Argument: That way of Prayer which the people of God did chuse, and betake themselves to in cases of any special exigencies, that was in their Judgment the most acceptable and prevailing: But joynt-prayer is such, in the case of greater Societies; and therefore also in the less.

Besides, joynt-prayers will be of this advantage, it will be a greater help to those that are less able, to teach them to pray apart: Governours should teach theirs to pray, as Christ taught his Disciples. And how should they teach them? by Instruction only? We may learn more of the skill, and Spirit of Prayer, by a few instructions exemplified, than by multitudes of counsels alone. The Nurse teaches the Child to speak by speaking in its hearing. By this Christian practice we shall suggest matter of Prayer to them, put words into their mouths, yea kindle desires in their hearts. Who that hath any experience knows not, how our affectionate inlargements, and importunate pleadings, and wrestlings with God in Prayer, do often warm and inlarge the hearts of those that joyn with us.

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And have they not alſo, as ſuch, ſpecial occaſions of joyning in prayer? There are Family-mercies which they are joyntly concerned to pray for when wanted, and to acknowledge when received: There are Family afflictions, and croſſes, which they are in common concerned to pray againſt: There are Family-ſins which call for joynt-confeſſions, and humiliations. Thoſe that have ſinned together, or ſuffer together, or are ſharers in the ſame common mercies, ought alſo to joyn together in the ſame Confeſſions, Petitions, and Thankſgivings.

Arg. 3. *From the Example of Chriſt, who not only taught his Family to pray, but pray'd with them.* His Diſciples were his Family. The Paſſover was to be eaten by the ſeveral Families apart, a Lamb for a Family. And if you would know who were Chriſts Family, inquire with whom he eat the Paſſover, theſe are his Diſciples, and *with theſe he prayed*; *As he was alone praying, his Diſciples were with him*, Luke 9. 18. But how was he alone, when his Diſciples were with him? the meaning only is, he was withdrawn from the multitude; he and his Diſciples were privately together, and with them he prays.

Now to gather up all together: If the example of Chriſt be obliging to his Followers; if Governours of Families have opportunities and occaſions of joyning in Prayer with them; and it be the Will of God that they take, and improve all opportunities and occaſions of praying: If Governours of Families be intruſted with the Souls of their Families, and this truſt cannot be diſcharged where this exerciſe is neglected, then muſt it be acknowledged, that it is a duty incumbent on them from the Lord; and that they ſin againſt God, who make no Conſcience of it.

To what hath been ſaid, let me farther add theſe two things:

1. Conſider the *manifold benefits* which uſually follow and accompany this Duty of *Family-prayer*.

1. *It is a ſanctifying Ordinance*: Thereby the *Husband* is ſanctifyed to the *Wife*, and the *Wife* to the *Husband*, ſo that they prove bleſſings and comforts each to other. *Children* likewiſe are bleſſed and ſanctifyed to their *Parents*, and *Servants* to their *Maſters*:

Masters: Yea, *Family-prayer* produceth Gods blessing upon their Callings and Enjoyments, upon their Losses and Crosses, both are thereby blessed and sanctified unto them.

2. *Family-prayer, as it is a sanctifying Ordinance, so it is a seasoning Ordinance*; it seasons the whole house with the fear of God. It is recorded of *Cornelius*, that he was *a devout man, one that feared God with all his House, who prayed to God always*: His constant course of praying with his Family, questionless did season his whole house with the fear of God. As Prayerless Families are for the most part destitute of the fear of God, so in those Families where a constant course of praying is kept up, there the hearts of many are seasoned with the true fear of God. As *Abraham* was a Praying Master, so he had Praying Servants, *Gen.* 24. 11. For Inferiours are very apt to write after the Copy of their Superiours, and to follow their example. Thus by a Praying Master, Children and Servants are taught to Pray.

3. *Family-prayer is a special preservative against common calamities. Polanus* in his *Syntagm.* relateth how in the year 1584. there was such a terrible Earth-quake, that overthrew all the Houses in a whole Town in *Switzerland*, save one, wherein the Master of the Family was at the same time praying with his Wife, Children, and Servants. If God doth not preserve Praying Families from those common Judgments and Calamities which befal others, yet he will so sanctifie those Calamities unto them, *that they shall turn to their good*; according to that gracious promise, *All things shall work together for good, to them that love God*, Rom. 8. 28.

V. Consider the manifold *mischiefs* that usually follow and accompany the neglect of Family-prayer: As;

1. *Neglect of Family-prayer is usually accompanied with the neglect of all other Religious Duties*, which is found true by sad experience. For, who ever heard that the Scriptures were read, or Catechising used in any Family, where Prayer was omitted? So that Prayerless Houses are as *Sepulchres*, wherein all Religion lies buryed.

2. *Neglect of Family-prayer exposeth the whole household to the wrath and fury of God*; as the Prophet *Jeremiah* implyeth, where he saith, *Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name*, Jer. 10. 25. Where by the *Fury of God*, is meant his wrath in the highest degree, his anger boyled up to the height. Oh who can abide this scalding wrath? And by *pouring out Gods fury*, is meant Gods inflicting his fierce wrath in the greatest measure,

sure, in the highest degree. The words though they are set down in the form of a Prayer, yet they are a *prediction* (as well as a *petition*) of Gods dreadful wrath and fury, to be undoubtedly inflicted upon all Prayerless Families. For the Prophet put up this Prayer unto God, as foreseeing the certain ruin and destruction of such Families, as called not upon the name of the Lord: He knew that God would assuredly *pour out his fury* upon their Families, who did not *pour out their souls* unto him. Oh that all Masters and Governours would seriously think, and meditate on this fearful imprecation of the Prophet against all Prayerless Families; that so they might dread the omission of so necessary a duty, as much as the scorching wrath and fury of God; yea, as the scorching fire of Hell: For what is Hell it self, but the feeling of this wrath and fury of God?

CHAP. VI.

Of Reading the Holy Scriptures in Families, with quickning Motives thereunto.

II. *ANother Duty incumbent upon Parents and Masters of Families, is frequently to read the Holy Scriptures, or to cause them to be read in and with their Families.* Though this be a distinct exercise from the former, of *Prayer*; yet do they mutually help one another, and therefore are fit to be joyned together.

We read how the *Priest* under the Law, *was daily to light the Lamps, and to burn Incense*, Exod. 30. 7, 8. As the *Lamp* signifyed the *Word of God*, so the *Incense* signifyed *Prayer*. And as the *Lamp* was *daily* to be *lighted*, and the *Incense daily* to be *burned*, so are we thereby taught, daily to joyn the Word and Prayer together; for as the Apostle speaketh, 1 Tim. 4. 5. *By the Word, and Prayer, every thing is sanctified.* Yea, this Duty of *reading the Word*, we find given in Command unto Housholders under the Law; for, saith the Lord, *Ye shall lay up my words*, (meaning the words of the Law) *in your Heart*, and *in your Soul. And ye shall teach them your Children, speaking of them when thou sittest in thine House, when thou lyest down, and when thou risest up*; which implyeth a diligent reading of the Word in their Houses. Yea, the old people of the *Jews* were so diligent in teaching their Children the Word of God, that *Josephus* saith, *Every one of our people being asked concerning the Laws, rehearseth them more easily than his own name.*

In

In the New Testament we have the Apostles Command for this Duty; for, saith he, *Let the Word of Christ dwell in you richly, Col.* 3. 16. The *Word* is sometimes taken for *Christ himself, Joh.* 1. 1. and so it is true, that we should labour that the *Word Christ* should dwell in us. But by the *Word of Christ*, is here meant the *written Word of God*, which is here called, *the Word of Christ*; both because he is the *Author* of it, and because he is the *chief Subject* of it. And whereas the Apostle saith, Let the Word of Christ *dwell in you*, it is a Metaphor taken from such as dwell under one and the same Roof with us, and noteth two things.

1. That we must get it into our hearts, and houses, as well as into our Churches.

2. That by our frequent reading of it, and causing it to be read in our Houses, it should be as familiar with us as one that dwells with us under the same Roof.

For the better pressing of this Duty upon the Consciences of Parents and Masters of Families, I shall hint only two *Motives* to quicken you up thereunto.

1. *The knowledge of the Scriptures will be an excellent means to keep up your Authority in your Families over your Children and Servants:* For therein they cannot but hear, and understand, it is their Duty *to be obedient to you in all things.* Your own commands and threatnings may perhaps cause them to serve you with *eye-service*, as *men-pleasers*; but to hear the Commands and Threatnings of God in his Word, may cause them to serve you in *singleness of Heart.* So that if nothing else, yet *Policy*, methinks, should prevail with you, to cause the Word of God to be read frequently in your Houses.

2. *Some by reading the Scriptures, others by hearing it read in the Family, have been converted from the state of Nature, to the state of Grace.* For Faith may be wrought in us *by hearing the Word Read*, as well as *hearing it Preached.* S. *Austin* reports of an *Ægyptian Monk*, who living in a Christian Family, where the Word of God was frequently read, was thereby converted to the Christian Faith. August. *Prolog. lib.* 1. *de Doctrina Christi.*

And indeed there is a greater vertue in the holy Scriptures, than in any other Book, for the working of Conversion in the hearts of natural Men and Women. Oh what an incouragement should this be unto Parents and Masters of Families, to cause the holy Scriptures to be frequently read in their Houses! for what know they, whether some under their charge may not thereby be converted.

And

And that your reading may be the more profitable, observe these few *Directions.*

1. Before you read, lift up your heart unto God in some short Prayer, beseeching him *who is the Father of Light, to enlighten the blind eyes of your understandings, that you may understand what you read, to strengthen your memories, that you may remember it, and that he would give you Wisdom to apply, Faith to believe, and Grace to practise what you read.*

Which Prayer is necessary before reading, because as the Apostle speaketh, 1 Cor. 2. 14. *Naturally we understand not the things of the Spirit of God,* neither can *we know them, because they are spiritually discerned.* And it is only the Spirit of God that revealeth them unto us, which we have no hope to attain, but by fervent Prayer.

2. The Word must be read and heard *with all holy reverence and attention,* as being the Word of the great God, whereby he revealeth himself and his Will clearly unto us, for the building us up in all grace and godliness.

3. In reading, every one ought to take special notice of such passages as are either more weighty in themselves, or proper to them, for their particular cases, use and occasion.

4. In reading, or hearing any portion of Scripture, let every one apply it to himself, as spoken to him. By this means may every one be much edifyed by every part of the Word of God.

CHAP. VII.

Of Family-Catechising, with quickning Motives thereunto.

III. ANother Duty incumbent upon Parents, and Masters of Families, in reference to those under their charge, is *to instruct them in the Principles of Religion in a Catechetical way.* For to Catechise, is to teach the first Principles of Christian Religion; whereby they who are young may be acquainted with God betimes.

This we find given in command unto Housholders under the Law, for saith the Lord, Deut. 6. 6, 7. *These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the way, and when thou*

thou liest down, and when thou risest up. Where by *Children* are not meant only natural Children, but likewise Servants; it being usual with the *Hebrews*, by *Children*, to understand all under subjection. We have a *Prophesie* that there shall be, as it were, a succession of Christs Name from generation to generation, Psal. 72. 17. *His name shall endure for ever, his name shall be continued as long as the Sun*; or as the phrase imports, *His name shall pass from Father to Son.* Every Father then must by Christian instruction declare the Name of Christ to his Son, that so the Name of Christ may pass from Father to Son, from generation to generation: Which Prophesie concerns the time of the Gospel. *Eph.* 6. 4. Parents are commanded to *bring up their Children in the nurture and admonition of the Lord*; or to nurture them up in instruction, as the word in the Greek properly signifyeth.

This Duty is commended to us by the example of godly Housholders in all Ages. *I know*, saith God of Abraham, *that he will command his Children, and his Houshold after him, to keep the way of the Lord*, Gen. 18, 19. We likewise find David often instructing his Son *Solomon*, 1 Chron. 28. 9.

And that this was the practice of the Saints in the time of the Gospel, appeareth from the expressions of the Apostle. Heb. 5. 12. Heb. 6. 1. *Ye have need that one teach you again which be the first principles of the Oracles of God: And leaving the principles of the Doctrine of Christ*, which imply a form of Catechism which was used by the Christians in those days. And oh that all Christian Parents, and Governours of Families in our days, would make Conscience of instructing and teaching their Children and Servants, in the Principles of Religion, out of some good Catechism, observing these two Cautions.

1. *That this Duty be done frequently*, on some day, or days, every Week.

2. *That it be done by little at once*, for to be too long, or tedious therein, is apt to dull the understanding, and to cause wearisomness in the Learner.

For the better pressing this Duty, I shall add a few *Motives*, or *Arguments*.

I. The first Argument, or Motive, may be taken from the *benefits* which will follow thereupon.

1. *Timely instruction will settle in their hearts, that they are like to be better for it all the days of their lives.* And therefore saith the Wise Man, Prov. 22. 6. *Train up* (or as the word signifyeth, Catechise) *a Child in the way he should go; and when he is old, he will*

will not depart from it. But as a Vessel will retain long the savour of that liquor it was seasoned first withal; so will men the instructions they have learned in their Youth.

2. *It is an excellent means to keep them from the Errours and Heresies of the times:* For Children well Catechised, and instructed in the Principles of Religion, are in great measure Antidoted against the danger of seducing Doctrines. The Apostle saith, 1 Cor. 11. 19. *There must be Heresies,* which are of a spreading nature, and therefore by our Saviour compared to *Leaven,* Mat. 16. 6.

What better Preservative against the Infection of false Doctrines, Errours, and Heresies, than to be well Catechised? Observe who they be that are easiest seduced by false Teachers, who they are that have embraced their erroneous Tenets, and you shall find, that they were such who were never well Catechised, nor grounded in the Principles of Religion. As therefore you would not have your Children and Servants poysoned with the Erroneous Doctrines of false Teachers, do your endeavours to get them well rooted and grounded in the knowledge of the Truth.

3. *It is an excellent means to make them hear the publick Ministry of the Word with more profit.* For thereby they will be inabled to examine the Doctrines which they hear, by the Analogy of Faith. It is foretold, that in the latter days, *there shall be false Teachers, who shall privily bring in damnable Heresies,* 2 Pet. 2. 1. and therefore we are not to receive all for truth which is delivered in the Pulpit; but as the Apostle exhorteth us, 1 Thess. 5. 21. *To prove and try all things, and hold fast only that which is good;* which we shall never be able to do, unless we be first well Catechised, and instructed in the Principles of Religion; as also well acquainted with the Scriptures.

If therefore you who are Parents, and Masters of Families, would discharge your duty herein, how would Errours vanish? Religion flourish? and how would knowledge and Grace abound in your Children and Servants?

II. Another Argument may be taken *from the manifold damages* which usually follow a neglect of Family-Catechising.

1. It is the ground of that ignorance, and spiritual blindness which overfloweth the Nation: For as darkness proceedeth from the want of light, so ignorance must needs proceed from the want of teaching.

2. It is the ground of that loosenes and prophanenes that is in many Families: For where Gods service hath no place, there

there sin will be sure to have *free place.* Where the *light of knowledge* is not set up by Catechizing, there the *deeds of darkness* will be sure to break forth. Where there is *no speaking to God* by Prayer, nor *speaking of God* by Catechizing, you may be sure there will be *speaking against God*, and all ways of Holiness.

3. It is the ground of that barrenness, and unfruitfulness under the means of Grace, that is to be found amongst many in these days: For were Children and Servants better Catechized, they would better understand the Mysteryes of the Gospel, and much more profit by the Ministry of the Word, than they do. It is found by experience, that the most intelligent and best practised hearers, are such as have been well Catechized and instructed: The seed which thou thus timely sowest, will spring up to a plentiful Harvest.

4. Such Parents and Masters as neglect this duty, do what in them lyeth to damn their Children and Servants, as well as themselves: For how can it be expected, but that those Children and Servants, who through want of the light of knowledge walk in darkness, should unavoidably stumble into Hell? Oh that so many Parents and Masters should be so cruel and unnatural to their Children and Servants, as to neglect this duty! The blood of Souls is upon you.

Obj. Against this so necessary duty, some are apt to object and say, To what purpose should we Catechize our Children, considering that through the tenderness of their years, they are not capable of the Mysteries of Salvation?

A. 1. Though Children are not so capable of apprehending clearly the Mysteries of Salvation, as they will be afterwards; yet none can deny them to understand so much, as to be capable of the Seeds of Grace, which daily experience confirmeth.

2. It is found by sad experience, that Children uncatechized, as they grow in years, so they grow in sin and wickedness; whereby they become more backward and untoward to the learning of any thing that is good, yea and opposite thereunto. If you do not, the Devil will Catechize them betimes, and of him they will quickly learn. O prevent as much as may be that Enemies sowing his Tares: Be beforehand with him; take the first season to cast your good Seed: The first season is the fittest season.

Obj. Should we constantly observe these Religious Exercises in our Families, which you thus press upon us, we should hinder our Servants work, and thereby hazard our Estates, and so shew our selves worse than Infidels.

A.

A. 1. This is a meer deluſion of Satan to keep you from the diſcharge of your duty: For know aſſuredly, that the time ſpent in Religious Exerciſes with your Family, is ſo far from hindering your ſervants work, that it will rather further it, and bring ſuch a bleſſing upon it, that ſhall return upon your ſelves: For profit and increaſe is the gift of God, who will give it to ſuch as fear him, and obſerve his Commandments. Oh then ſay not of Family-duties, as *Judas* did of that Oyntment which *Mary* poured on our Saviours feet, *Why is this waſte?* Think not that time waſt and loſt, which is ſpent in the ſervice of God, and in the performance of the duties of your places and Relations.

2. A wilful neglect of Families-duties is like to bring the Curſe of God upon your Eſtates, yea, upon your ſelves, and all that belong unto you. Read what *Moſes* ſaith in *Deut.* 28. 15, 16, 17, 18, 19, 20.

3. Who can produce the man that did really ſuffer in his Eſtate by the loſs of that time which he ſpent with, and for God? Surely as the whetting of the Sythe is no hinderance, but rather a furtherance of the Workman: So the exerciſes of Religion can be no hinderance to your Family-affairs, but rather a great furtherance, unleſs you think this an hinderance, to ſtay to take Gods bleſſing along with you; without which, what are all your own and Servants pains, but vain and fruitleſs?

4. Suppoſe you ſhould ſuffer ſomewhat in your Eſtate by the loſs of that time which you ſpend upon Religion, you will have no cauſe to repent thereof. For whilſt others, with *Martha*, *are careful, and troubled about worldly things, thou with* Mary *haſt choſen the better part.* Thou haſt loſt a little of thy Temporals, to gain Spirituals and Eternals for thy ſelf, and thine. How wiſe are thoſe men, who prefer Temporals before their Eternals, and will advance their Eſtates upon the ruines of their Souls?

CHAP. VIII.

Of Sabbath Sanctification in Families.

IV. ANother Duty incumbent upon Parents, Maſters, and Governours of Families, is, *To look to the Sanctification of the Lords Day, to ſee that the Chriſtian Sabbath be ſanctifyed as by themſelves, ſo by their whole Family, even by all under their charge.*

This is expresly injoyned in the fourth Commandment, which is directed not so much to Children and Servants, as to Parents and Masters of Families, who are there commanded, not only in their own persons to keep holy the Sabbath day, but to see that *their Children and Servants do it also.* For thus the Commandment runs, Exod. 20. 10. *The seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, Thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant.* Which phrase (as *Zanchy* well noteth) implyeth, *that it is the duty of Parents, and Masters of Families, to see that their Children and Servants do not any way prophane the Sabbath day, but that they keep it as an Holy Rest.* Zanch. in 4. Præceptum.

The Sanctification of the Sabbath consists,

1. *In a resting upon the day.*

2. *In a consecrating that Rest to the Worship and Service of God.*

Therefore it is the Duty of all Parents, and Masters of Families to take care, that both themselves, and all under their charge, do keep it,

1. *As a day of Rest.*

2. *As an Holy Rest.*

I. *As a day of Rest*; Resting in special from all the works of their ordinary Calling. The very name *Sabbath* (which in *Hebrew* signifyeth *Rest*) and the expres Prohibition in the fourth Commandment, *of doing any work on that day*, do shew, that it is *a Day of Rest.*

How blame-worthy then are some Masters, who contrary to the expres Command of God, do set their servants about the ordinary works of their Calling on the *Lords Day.* Let such know, that what is got by their Servants work on that Day, is but the *gain of wickedness*, which will prove their loss at last.

II. It is the Duty of Masters to take care, that their Families keep the Lords Day as an *Holy Rest*, by consecrating that time which they set apart from their worldly business, to the Worship and Service of God, in the duties belonging to such an Holy Day. For the Sabbath was not simply ordained, that we and our Servants should rest from our bodily Labour., but that we should in a special manner Worship God on that day: So much is implyed both in the first and last words of the fourth Commandment. In the beginning it is said, *Remember the Sabbath-day to keep it holy.* And in the close it is added, *The Lord blessed the Sabbath day, and hallowed it*; that is, sanctifyed it, and set it apart to be wholly consecrated to him, and to his Worship and Service.

That

That Parents and Masters of Families may the better discharge their Duty herein, observe these Directions.

1. Look that your Children and Servants go with you to the Ministry of the Word, and let none be left behind, without necessary and urgent occasion; it being the ordinary means God hath Sanctified for the Reforming of their Lives, and the saving of their Souls. When *Jacob* went to *Bethel* to worship, *he took his whole Household with him*, Gen. 35. 2, 3. When *Elkanah* went up to offer unto the Lord his Sacrifice, *all his house went with him*, 1 Sam. 1. 21. In like manner do thou carry thy household with thee to the House of God.

2. After the publick Ordinances be carefull to call together all under thy charge, and let there be *a repetition of the Sermons preached*, either by thy self, or some one of thy Family; who can write best: And then examine them one after another, What they remember of the Sermons they have heard, labouring to make them plain unto them, and to apply them also. Thus did our blessed Saviour with his beloved Disciples, for after his Preaching, when he was come home, he said unto them, *Have ye understood all these things*, which ye have heard. And *Mark* saith, *When they were alone, he expounded all things to his Disciples.* Whereupon one observeth, *That Christ by his example did instruct every Master of a Family how to carry himself in reference unto those under his charge, on the Lords days, after their departure from the publick Congregation.*

And truly much good will hereby redound, as unto your selves, so likewise unto all under your charge. For,

1. It will make them give better attention unto the Ministry of the Word, when they know they shall be called to an account, and examined what they have heard.

2. It would much help and confirm, as your selves, so your Children and Servants, in the understanding and believing of what hath been delivered publickly by the Minister, if you would repeat and search the proofs of Scripture, which were brought for the confirmation of the Doctrine.

III. Another Duty to be performed in and with your Families for the better sanctifying of the Lords Day, is *singing of Psalms*, which, as it was much practised by the Saints and People of God of old under the Law; so it is both a Lawful and meet thing to be used by Christians now under the Gospel, and that as publickly *in the Church, so privately in the Family.*

1. We find it was an ancient custom of the People of God to sing *Psalms in their Families*, according to that of the Psalmist,

The voice of rejoycing is in the Tabernacle of the righteous, Pſal. 118. 15. that is, in the dwelling places and houſes of good men.

2. We have our Saviour herein for a pattern, of whom it is recorded, that after the eating of the *Paſſeover*, which was in *a private houſe, he ſung a Pſalm with his Family*, Mat. 26. 30.

IV. Another duty to be performed in and with your Family for the better ſanctification of the Lords day, is *Reading ſome part of the Holy Scriptures*, whereof before Chap. VII. As alſo ſome good Sermon or Treatiſe of practical Truths.

V. Another Duty is Family-prayer. Whereof before Chap. VI.

VI. Another is, *Catechizing thoſe under your charge*, whereof ſee Chap. VIII. A Conſcionable performance of theſe will exceedingly help forward the ſanctification of the Lords day, and that without tediouſneſs.

VII. Another duty incumbent on Parents, and Maſters, is *Godly conference*: Conferring before your Children and Servants about ſome good and profitable matter, eſpecially of the Sermons you have heard. The Counſel which the Apoſtle giveth concerning our Words and diſcourſes, *Eph.* 4. 29. as it ought to be carefully obſerved and followed by us at all times, ſo eſpecially on the Lords day. *Let no corrupt communication proceed out of your mouths, but that which is good to the uſe of edifying*; that is, to the winning of them who are not converted, or to the further building up of thoſe who are already converted.

And the Prophet *Iſaiah*, chap. 58. 13. forbiddeth the *ſpeaking our own words on the Sabbath day*; that is, all diſcourſes which are meerly worldly, and about earthly things more than charity and neceſſity requireth; under which prohibition, of not ſpeaking our own words, is implyed a direction *to ſpeak the Word of God*, or thoſe things which tend to the honour of God, and the ſpiritual good of others.

VIII. That you may the better diſcharge your duty in looking to the ſanctification of the Lords Day; be ſure you ſuffer none under your roof to ſpend any part thereof, either in *idleneſs*, or in *ſports and paſtimes*.

1. *Not in Idleneſs*, it being not a day of idleneſs, but of ſpiritual action.

2. *Not in ſports and paſtimes*, eſpecially ſuch as tend to carnal and ſenſual delight. For the Lord hath forbidden every man *the following his own pleaſure on his holy Day*, Iſa. 58. 13. And the truth is, ſports and paſtimes are greater impediments to the worſhip and ſervice of God, than the ordinary works of our Cal-

Calling, in that they do more subtilly steal away the heart from holy duties than those do. Whereupon St. *Austin* thought it better to *plow* on the Lords Day, than to *dance* and *sport*: *Quanto melius est arare quam saltare in Sabbato*, Aug. in Enarrationem tituli Psal. 91.

Obj. Some object and plead the hard labour their Servants have undergone the Week before, and thence think they may be allowed a little recreation on the Lords Day.

A. 1. The rest on the Lords Day is the best and fittest recreation for the refreshing of their bodies, who have been tyred with labour the six days before. And if they be spiritually minded, the best and fittest recreation for the refreshing of their Souls is singing of Psalms, the perusing their spiritual evidences for Heaven, the solacing themselves in the meditation of Christ, of what he hath done and suffered for them, holy Conference, and the like.

2. If you think bodily recreations necessary for your Servants health, why do you not rather allow them some part of your own time on the week dayes, than to rob God of any part of his day, which he hath wholly appropriated to the duties of his Worship and Service, whereas the Lord might have reserved six days for himself, and allowed but one unto us, he hath dealt so bountifully and graciously with us, as to reserve but one to himself, and leave six for our business. And shall we be so ungrateful, as to encroach upon it, and Sacrilegiously steal away some part of that small time, which he hath reserved to himself, for our Servants recreation?

CHAP. XI.

Of Exemplary lives in Parents and Masters of Families.

V. ANother duty incumbent on Parents, and Masters of Families, is, *To shew themselves Patterns of Piety and Godliness unto their Children and Servants, by an holy and righteous conversation*; that they may say unto them, as *Gideon* did to his followers, *Look on me, and do likewise*. This we find practised by *Abraham*, of whom God himself giveth this Testimony, *Gen.* 18. 19. *I know* Abraham, *that he will command his children, and his household after him to keep the way of the Lord.* Whereby is implyed, that *Abraham* would go before his housholld in keeping the way of the Lord, and they would follow after him:

And *Joſhua* teſtifieth as much of himſelf, *Joſh.* 24. 15. *As for me and my Houſe, we will ſerve the Lord*: He would be a pattern of Piety and Godlineſs unto his Houſhould, and they ſhould follow his example. And *David* likewiſe reſolved as much for himſelf, for ſaith he, *Pſal.* 101. 2. *I will walk within my houſe with a perfect heart*, intending to become a pattern of Piety and Godlineſs to his houſhold by an holy and righteous converſation.

The better to quicken up Parents and Maſters of Families hereunto, I ſhall hint a few *Arguments* and *Motives*.

1. *Your lives are looked upon as Preſidents, your Examples as Rules by your Children and Servants: and therefore you ought to be exemplarily holy and religious.* What the Wiſe man ſaith of one ſin in a Ruler, *If a Ruler hearken to lyes, all his Servants are wicked*, is true in other ſins: If a Ruler or Maſter of a Family be a *Swearer*, a *Drunkard*, a *Sabbath-breaker*, or the like; his Servants are ſo too, or will quickly become ſuch. For patterns are very prevalent both to vice and virtue; eſpecially the patterns of Superiours. Inferiours are very apt to follow the Example of Superiours, and to tread in their ſteps. How ordinary is it for wicked Parents to have bad Children, and prophane Maſters to have wicked Servants: And no marvel, ſeeing Children and Servants are apt to follow the evil example of their Parents and Maſters, and to write after their Copy. How careful then ſhould Parents and Maſters of Families be of their lives and converſation, that they be holy and righteous, and not looſe and ſcandalous, leſt their Children and Servants ſhould follow after them to Hell.

2. *Your holy and righteous lives will draw honour and reverence from your Children and Servants.* For, *the Image of God, which conſiſteth in true holineſs and righteouſneſs*, carrieth ſuch a Majeſty in it, that it commandeth honour and reverence from others. If therefore you who are Parents and Maſters will with *David*, *walk within your houſes with perfect and upright hearts*, ſhewing your ſelves patterns of Piety and Godlineſs, your Children and Servants cannot but honour and reſpect you; *For them that honour me*, ſaith God, *I will honour*; that is, I will make them to be held in honourable eſteem by others. I grant indeed ſome are therefore deſpiſed, becauſe they walk holily and unblameably. Yet ſuch, as they are truly honourable in themſelves, ſo are they honourable in the eyes and eſteem of many others. For there is more true worth in the leaſt grace, than in all earthly glory. *Since thou waſt precious in my ſight, thou haſt been honourable,*

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ſaith God of his deſpiſed people, *Iſa.* 43. 4. Such Parents therefore, and Maſters, as by their godly lives and converſations are precious in the ſight of God, they ſhould be honoured by their Children and Servants. But on the other ſide, ſuch Parents and Maſters of Families as by their wicked lives and ungodly converſations are vile in the ſight of God, they ſhall be deſpiſed, and lightly eſteemed by their Children and Servants. For if Children and Servants perceive their Parents and Maſters to be *Lyars, Swearers, Drunkards, Sabbath-breakers, and the like*; How can they honour and reſpect them? That which is ſaid of *Jeruſalem*, Lam. 1. 8. *All that honoured her, deſpiſed her, becauſe they have ſeen her nakedneſs*; may be applyed to wicked and prophane Maſters of Families; their Children and their Servants who ſhould moſt have honoured them, cannot but deſpiſe them; becauſe they have ſeen their nakedneſs: And this queſtionleſs is one ſpecial reaſon why moſt Parents and Maſters have ſo little reverence and honour from their Children and Servants.

3. *Such is the infectious property of Sin, that if a Parent, or Maſter of a Family be a Swearer, Drunkard, Scoffer at Religion, &c. he is like by a contagious inſinuation, and evil example, to infect his whole Family, even his own Children and Servants.* And therefore ſin is not unfitly reſembled to the *Leproſie*, which quickly over-ſpreadeth the whole houſe. And it is obſervable, that the more publick the perſons are, the more dangerous are their ſins. Private mens ſins are but like the errors of a *Pocket-watch*, which uſually miſleads only the Keeper of it. But the ſins of a Maſter of a Family are like the errors of an *Houſe-clock*, which is apt to miſlead the whole Family. O how careful then ought Parents and Maſters of Families to be of their lives and converſations, leſt by their evil example they corrupt and poyſon their own Children and Servants.

4. What will it avail Parents and Maſters of Families to teach their Children and Servants the Fear of God, to walk in his ways, when they themſelves manifeſt little fear of God in their lives and converſations; but contrariwiſe are looſe and wanton, wicked and prophane. For certainly, as good Examples are the Life of inſtruction, to make it profitable and effectual; ſo evil examples are the death and bane of good inſtruction, to make it unprofitable and ineffectual. That Parent therefore or Maſter, who reproveth ſin in his Child or Servant, muſt be free from that ſin himſelf; otherwiſe it will be ſaid, *Thou Hypocrite, firſt caſt the beam out of thine own eye, and then thou ſhalt ſee clearly to caſt out the mote out of thy Brothers eye.* Yea, and

he muſt be free from all other ſcandalous ſins, otherwiſe the Child may ſay, *My Father reproveth me for lying, but he himſelf will ſwear. And the Servant may ſay, my Maſter reproveth me for drunkenneſs, and he himſelf is covetous.* That therefore thy Family reproof and admonition may be profitable, thou muſt be ſure to be at leaſt unblameable in thy life and converſation; that thou mayeſt not be guilty of that ſin, which thou condemneſt in thy Child or Servant. For thereby thou wilt paſs a ſentence of death and condemnation upon thy own Soul.

FINIS.

A Prayer to be uſed in Families both Morning and Evening, drawn up for the uſe of thoſe only who need ſuch an Help.

BLeſſed Lord God, who art great and glorious in thy ſelf, good and gracious in and through thy beloved, Jeſus Chriſt. A God glorious in thy juſtice to execute vengeance upon the wilful, and impenitent; but gracious in thy mercy to paſs by the offences of poor penitent ſinners. Lord, we acknowledge our great unworthineſs to come into thy preſence, to preſent our Prayers and Supplications untothee. But thô we are unworthy, yet Chriſt is worthy. We beſeech thee therefore for his ſake to look graciouſly upon us; to paſs by our unworthineſs, and to ſtrengthen our weakneſs. To this end as we draw near unto thee, ſo be thou pleaſed to draw near unto us, enabling us to pray as with humility and ſincerity, ſo with zeal and fervency of Spirit, and with Faith in Jeſus Chriſt, looking for audience and acceptance in and thorough him. Bleſſed Lord God, we cannot but acknowledge, thou didſt at firſt create us in a bleſſed and happy eſtate, even after thine own Image, endowing us with true knowledge, holineſs and righteouſneſs. But we ſoon fell from that ſtate of innocency and bleſſedneſs in the loyns of our firſt Father *Adam*, and implunged our ſelves with him into a dreadful gulf of ſin and miſery. And, O Lord, beſides the gullt of *Adams* ſin, we have contracted from him a Maſs of corruption, which hath poyſoned our very natures; polluted and defiled all the faculties of our ſouls, with all the parts and members of our bodies. So that we may more truly in regard of our ſpiritual uncleanneſs, cry out, *Unclean, Unclean*, than the Leper under the Law in regard of his bodily uncleanneſs. And O Lord, to this corruption of our natures,

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we have added many actual ſins of our own: which as they have been heinous in their quality, ſo in their number and multitude have far exceeded the hairs of our heads, and the ſands on the Sea-ſhore, which cannot be numbred. The which we have committed through the whole courſe of our lives, from our infancy to this preſent time. So that we are now grown old in ſin, and overgrown with corruption. Though the time thou haſt allotted us here to live is very little, even as a moment to Eternity; yet alas, how little of this little have we lived to thee our God, or to the good of our own Souls! having miſpent the greateſt part of our days in vanity and pleaſure. We have continued ignorant of thee: How much means of knowledge have we had, and yet how little knowledge have we gotten! Oh how little have we done for our Souls, or the other World! We have not conſidered what is like to become of us hereafter. How little care and pains have we taken to make ſure for Eternity! We have taken the courſe to undo our ſelves for ever. We have broken every one of thy moſt holy and righteous Laws ten thouſand, thouſand times. Yea we have ſinned againſt thy Goſpel in ſlighting the offers of Grace. Though thou haſt ſent unto us Embaſſador after Embaſſador, to woo and beſeech us to abandon our ſins, and to receive Jeſus Chriſt, yet alas, how have we ſlighted thy meſſengers, and turned a deaf ear to all thy gracious invitations! Tho we are willing to take Chriſt for our Saviour, to preſerve us from hell and damnation; yet, alas, how unwilling are we to take him for our Lord and King, to yield obedience and ſubjection unto him! Lord, we cannot but acknowledge our great unthankfulneſs under thoſe manifold favours and mercies thou haſt in a plentiful meaſure conferred on us; as alſo our unprofitableneſs under thy Fatherly chaſtiſements, laid upon us in love and for our good: our diſcontentedneſs at our preſent ſtate and condition. And Oh how careleſs and negligent have we been in the diſcharge of the duties of our places, callings and relations! Oh the multitude of worldly and covetous thoughts, of proud and ambitious thoughts, of wicked and prophane thoughts, of wanton and unclean thoughts, yea of blaſphemous and atheiſtical thoughts, that lodge in the hearts of moſt of us, and there revel it day and night! And O Lord, we cannot but acknowledge the deadneſs of our Hearts, the diſtractions of our minds in the performing holy duties. We are active and lively about our worldly buſineſſes, but Oh how dull and flat are we in our religious exerciſes! praying as if

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we prayed not, and hearing as if we heard not. Lord, make us truly apprehenſive of our ſins and miſery, that we may humble our ſelves under a ſenſe of them, and turn unto thee by true and unfeigned Repentance. Turn us, O God, and we ſhall be turned, draw us, and we will run after thee. And, O Lord, whilſt we are returning unto thee, meet us, we pray thee, in the way: and like a tender Father, embrace us with the arms of thy mercy. Our ſins, we confeſs, are many and heinous, yet we know and believe thy mercies are far more, and the merits of Jeſus Chriſt are far greater: and therefore we are reſolved to adventure our ſouls, as upon the mercies of thee our God, ſo upon the merits of Jeſus Chriſt, into whoſe arms we here caſt our ſelves.

Oh be pleaſed to make us partakers both of the merit of Chriſts Death in freeing us from the guilt of ſin, and of the virtue of Chriſts Death in freeing us from the power and dominion of ſin, that it may not rule and reign in us as formerly. Lord, work in us a loathing, and a true hatred of every ſin, eſpecially of ſuch as we have been moſt addicted to, and have moſt delighted in. To this end convince us what a folly, yea, madneſs it is, for the ſhort fruition of a momentany pleaſure here, to implunge our ſelves into everlaſting burnings. Oh convert every unconverted Soul among us; bring us to Chriſt; make us adventurers for the other world: let us be reſolved henceforth for an holy and righteous life: inſtruct us in thy ways, and teach us thy Statutes. Break the power of our ſins, ſubdue our rebellion, and make us willing to be the Lord's. Change our evil natures, and give us another ſpirit. Help us ſincerely to chuſe thee as our portion, to love, and fear, and truſt in thee; and to walk humbly with thee all the days of our life. Help us to ſet our affections on things above, and no longer on this earth: let us die daily to ſin, and this World: let us exerciſe our ſelves in keeping a good conſcience towards God and men: let us work out our Salvation with fear and trembling, and give all diligence to make our calling and election ſure; and let not our labour herein be in vain. Keep us, O Lord, from our iniquities: keep us from the way of lying, from all unrighteous and unjuſt dealing, from wrath, and evil ſpeaking; let us be true, temperate, peaceable and merciful, as the Children of our heavenly Father. Help us to be ſerious, and ſavoury, and tender, and watchful: and hold us on conſtantly in our holy courſe to the end of our days.

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In the Morning.

Lord, take us into thy keeping and protection this day; keep us from all dangers, especially from sinning against thee. To this end make us watchful both against the occasions of sins, and temptations thereunto. Keep us we pray thee from idleness. And bless our lawful undertakings. So spiritualize our Hearts and Affections, that we may have heavenly Hearts in earthly Employments, and so may serve thee our God whilst we are serving our own necessities.

In the Evening.

Lord, take us into thy keeping and protection this night; grant we may lodge in the arms of Jesus Christ, that we may rest in his bosom. Give unto us such sweet and comfortable rest, and sleep, that our bodies may be refreshed, and we the better enabled to serve thee the next day in our several places and callings. Help us to keep always upon our hearts a deep sense as of the certainty of our Death, so of the uncertainty of the time thereof, that we may live as those who believe we must shortly die.

Together with us, bless we beseech thee, thy whole Church; Call thine ancient People the Jews; and bring in the fulness of the Gentiles. And particularly we pray thee for our own Nation, the Land of our Nativity: pardon the crying sins thereof. Showr down thy blessings upon it both temporal and spiritual. In special we pray thee to to bless our Royal Soveraign, that under him we may live a quiet and peaceable life in all godliness and honesty. Bless likewise all our Magistrates, and Ministers of thy Holy Word. Thou the Lord of the Harvest, send plenty of Labourers into thy Harvest. And, O Father of mercy, look down with the eye of pity and compassion upon all thine afflicted ones: let thy mercies be suitable to their several needs and necessities. Bless all Christian Families, this in particular; enrich every Soul with all needful, saving Grace.

Blessed Lord God, according to our bounden duty, we offer up our Sacrifice of Praise and Thanksgiving unto thy blessed Majesty, in the Name and Mediation of thy beloved Son Jesus Christ. Blessing and praising thee for our health, wealth, food and raiment, for our preservation from our first being to this present time. We bless thy Name above all for that gift of gifts, the Lord Jesus: And for the Gospel wherein thou hast freely

freely offered Chriſt with all his benefits to us. We bleſs thee for whatever grace hath been wrought in any of us by the Goſpel; and for that good hope thou haſt given us through grace. We bleſs thy Name for this days protection hitherto. Add, we pray thee, this mercy, give us grace to live as in thy ſight who ſeeſt all our ways, and art privy to every ſecret thing which we do. And now, O Lord, accept our perſons, though ſinful; and our ſervice, though full of weakneſſes, in thy beloved Son, with whom thou art well pleaſed: In whoſe name and words, we further call upon thee, ſaying, *Our Father which art in Heaven*, &c.

A Prayer for a ſingle Perſon.

O Eternal and ever-living Lord God, the Fountain of all bleſſings; the Father of Mercy, and God of all Conſolation! I thy poor Creature altogether unworthy to appear in thy ſight, to preſent my Prayer and Supplication unto thee: do yet in thy name and mediation of thy beloved Son Jeſus Chriſt, proſtrate my ſelf at the footſtool of thy grace, looking for acceptance and aſſiſtance in and through him. For his ſake look graciouſly upon me, pardon my ſins, which are many and heinous. Lord, I cannot but acknowledge, that beſides the guilt of *Adams* ſin, there is in me a fountain of Corruption, which I brought with me into the World: from whence hath plentifully flowed many poiſonous ſtreams of actual tranſgreſſions, and that in evil thoughts, evil words, and evil actions; which I have committed through the whole courſe of my life, from my tender infancy to this preſent time. I have been alienated from the life of God through the ignorance that is in me. I have walked after the courſe of this World, fulfilling the deſires of my fleſh, and of my mind, minding earthly things. I have broken thy Law, neglected thy Goſpel, refuſed the offers of Chriſt, and am in great doubt that to this day there hath been no good work wrought upon me, but that I continue in the gall of bitterneſs, and the bond of Iniquity. Lord, I cannot but acknowledge, I have ſhamefully abuſed the riches of thy goodneſs, forbearance, and long-ſuffering, which ſhould have led me to repentance; as alſo thy Fatherly corrections and chaſtiſements, laid upon me in love, and for my good; Oh how little have I been bettered thereby! How do I ſpend my time and ſtrength for the getting of earthly riches; and ſatisfying my ſelf with ſenſual pleaſures, and in the mean

m ean time am careleſs of my precious and immortal Soul! Lo rd, I have often for my profit and pleaſure ſake omitted, and put off the holy exerciſes of Religion, which ought to have been performed by me; and have been exceeding dead and dull, lifeleſs and heartleſs in performing thoſe good duties I have taken in hand. I have been unfruitful under a plentiful diſpenſation of the means of grace, unthankful under thoſe favours and mercies thou haſt conferred on me, unfaithful to thoſe manifold vows and promiſes I have made unto thee my God. Truth, Lord, my ſins are many and heinous: but this is my comfort, that Jeſus Chriſt came into the World to ſave ſinners, and why not me? why not me? I acknowledge my ſelf to be a great ſinner: but yet again thy word teſtifieth, that Jeſus Chriſt came to ſave the chief of ſinners, Therefore will I not deſpair of mercy, but am reſolved to caſt my ſelf, and the burden of my ſins into the arms, and upon the ſhoulders of Jeſus Chriſt. Be pleaſed to accept of what Chriſt hath done and ſuffered for me, and to accept of me in him. Turn me, O Lord unto thee, and through him let me be reconciled unto thee. Slay the enmity, and ſubdue the rebellion of mine heart againſt thee. Waſh my polluted ſoul with his moſt precious blood, cloath my nakedneſs with the long white Robes of his Righteouſneſs, fill my emptineſs out of that fulneſs which is in Jeſus Chriſt. Enrich my Soul with all needful, ſaving, ſanctifying grace. Let the Faith of Gods Elect, let the love and fear of thy name be ſhed abroad in my heart. Oh that every grace may more and more flouriſh in me, and my luſts more and more wither and decay in me. Let my covetouſneſs die, let my pride, and envy, and paſſion, and ſenſuality die; let the whole body of Death be deſtroyed, that I may no longer ſerve ſin. O give me Grace in this my day to know the things that belong to my peace, to make a right uſe of this time of my Viſitation. As Chriſt is now frequently tendred in the Miniſtry of the Goſpel as a Saviour to poor ſinners: So Lord give me Grace fiducially to cloſe with the offers and tenders of him, that Chriſt may be mine, and I his. As thou haſt been pleaſed to afford unto me the means of grace, ſo I pray thee, help me to carry my ſelf in ſome meaſure ſuitable and anſwerable thereunto, that I may not be a ſhame, but rather a credit to Religion, and my profeſſion thereof. To this end teach me to deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world. Bleſſed Lord, ſeeing without thy Bleſſing it will be in vain to put forth my own pains and endeavours, I be-

beſeech thee to help me to labour in the work of the Lord; and to crown my pains and endeavours with a bleſſing from Heaven. Make me more ſpiritual in worldly buſineſſes, and leſs worldly in ſpiritual buſineſſes. Be pleaſed to put good meditations into my mind, and holy deſires into my heart. Let no corrupt communication proceed out of my mouth, but ſuch as may adminiſter Grace to the hearers. Help me to redeem time, let me not loſe one day more, ſet me preſently to work out my Salvation with fear and trembling: let me chooſe the good part, and make ſure for eternity: let me never venture my ſoul on falſe and deceitful hopes, but let me make ſure. Good Lord, let me not be deceived, and found an Hypocrite at laſt: but let me be found in the Faith, that I may have rejoycing before thee in the great day.

Neither pray I for my ſelf alone, but for thy whole Church whereſoever diſperſed, or howſoever diſtreſſed upon the face of the whole earth. In ſpecial I pray thee to bleſs this Land and Nation, with all bleſſings, both temporal and ſpiritual. And herein our Soveraign Lord and King: make him an inſtrument of bringing much glory to thy Name, and much good to thy Church and People: Bleſs him in his Relations, Councils, and Forces. Bleſs the Magiſtrates and Miniſters, with the whole People of this Land: the afflicted Members of Jeſus Chriſt, let thy mercies be ſuitable to their ſeveral needs and neceſſities. Vouchſafe to every one of us Grace to live in thy fear, to die in thy favour, and to reign with thee Eternally in Heaven.

And now, O Lord, in the Name of Jeſus Chriſt, I bleſs and praiſe thy Glorious Majeſty, for all thoſe manifold favours thou haſt in a plentiful manner conferred on my Soul and Body; for my preſervation, as from manifold dangers whereunto I was ſubject, ſo from many ſins whereinto the corruption of my fleſh, and the perſwaſion of the Devil would have thrown me headlong. Bleſſed be thy Name for thy good providence over me through the whole courſe of my life: Thou haſt been my God from my Mothers Womb, ſupplied me with all needful good things. But above all, bleſſed be thy Name for that foundation of all other mercies, thy dearly beloved Son; for thoſe great things, he hath done and ſuffered for me, and thoſe many good things whereof in and through him I have hope, or am made partaker. Lord, pardon the manifold weakneſſes and imperfections which have accompanied this holy ſervice, in and through

through thy beloved Son Jeſus Chriſt. In whoſe name and words I further call upon thee, ſaying, *Our Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven. Give us this day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever.* Amen.

FINIS.